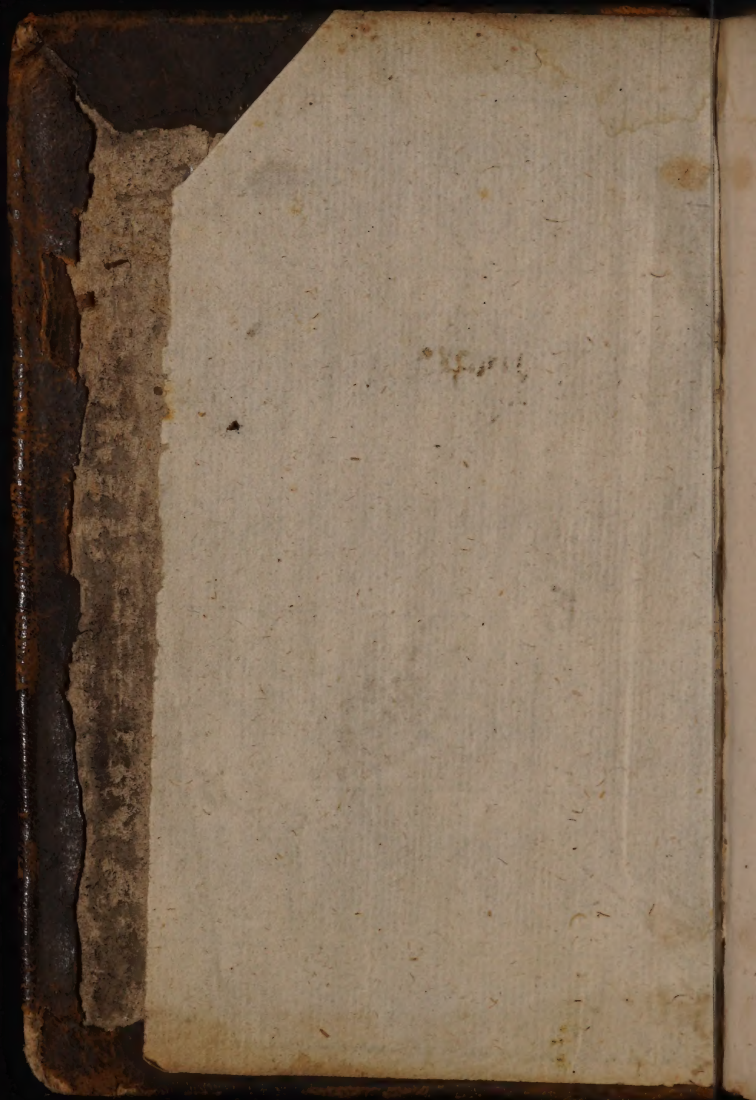
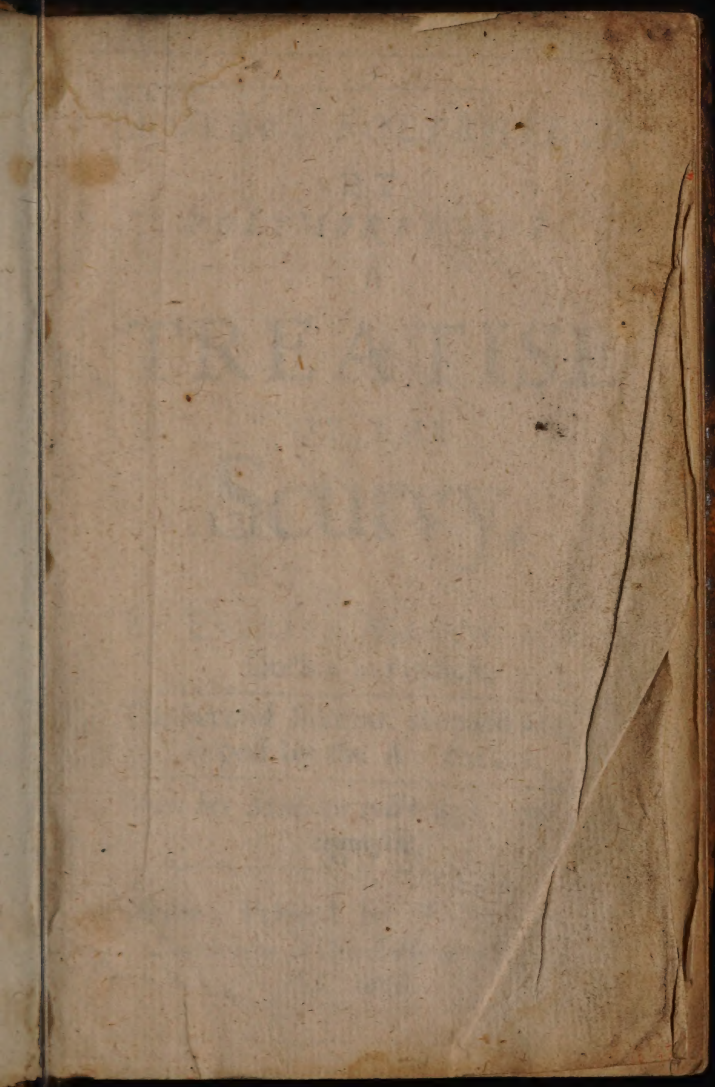


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MORBUS POLYRHIZOS
ET
POLYMORPHÆUS.
A
TREATISE
OF THE
Scurvy.

By EVERARD MAYNWARINGE
Doctor in Physick.

The Second Edition, Revised and En-
larged by the AUTHOR.

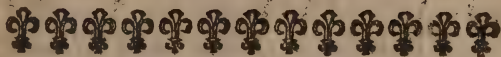
*Unum hoc Medicus rectè agit quod rectè
cognoscit.*

London, Printed by J. D. for G.
Sambridge, at the Bible on Ludgate-
Hill. 1666.

THE
TREATISE
OF
SCURVY

WELLCOME
HISTORICAL
MEDICAL
LIBRARY

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and
there



To the Right Honourable

Mountague Bertie

Earl of *Lindsey*,

Lord Great Chamberlain of *England*, of
His Majesties most Honourable Pri-
vy Council, Knight of the most
Noble Order of the
Garter, &c.

My Lord,



Health being of so va-
luable a consideration,
that without it, the
best temporal enjoy-
ments are insipid; and
rather may be termed representations
and shadows than really fruitions, and
therefore the Philosopher said truly,

ἡγίαιας ἡυπὶς ἔστις ἐυδαίμων.

A 2

The

The Epistle

The business of this little Manual, is for preservation and restoration of that invaluable requisite, which seasons and gives a pleasant relish to mundane happiness and felicity.

My Lord, I have not used your name in a small concernment and inconsiderable matter; 'tis a publick affair wherein all are highly interess'd.

*This Scene represents the Protean shapes and delusive actings or motions of a subtle Imposter; or rather, discovers a combination of Diseases, listed in hostility to break the Peace, and disorder the regular Government of the Microcosm, and consequently to ruine it; and having undertaken to discover, oppose and extirpate these Confederates, and break their association; I have assumed this boldness to invite your Honour to the Prize: and seeing so great
a Cham-*

Dedicatory.

a Champion stands by to view the contest, puts me in mind of what is truly noble, exemplary and renowned: for looking towards you, I see a pattern of prudence, of fortitude and skill at arms, which you inherit from your Ancestors, of most worthy memory, who have defied the fiery breath and thundering voice of Cannon; from whose sides the Loyal Sword of Honour hath oft appeared naked, to vindicate the truth of Royal Interest, and a Kingdoms safety, and what not worthy to be recorded?

To you therefore, My Lord, a favourer of Arts and Learning, are these endeavours peculiarly offered; waiting this opportunity to make my acknowledgements for Your Honours favour and kindness received, and to let the

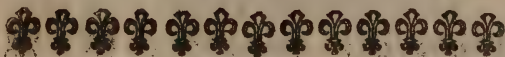
The Epistle Dedicatory.
*World know the respects I bear to this
Renowned Family, and that I am*

Your Honours

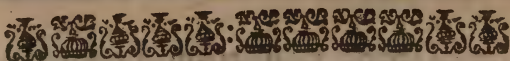
Most

devoted Servant,

Everard Maynwaringe.



Viro



Viro Doctissimo, Amico suo singulari

Dno. Dri.

Everardo Maynwaringo,

Medico Peritissimo.

S Pergratæ mihi fuerunt litteræ tuæ, amice plurimum colendæ benevolentia & candoris in communicando plenissimæ : veræ & constantis amicitia (abhinc diu in *America* contractæ, postea hîc feliciter continuatæ) symbolum & munus gratissimum. Gratias habeo maximas pro communicatis ; habebunt & omnes pro tuis accuratè in scorbuto tractando laboribus (cum publici juris fuerint) magni sane æstimandis, serioque ab omnibus notandis.

Quamobrem multum desidero, moram omnem abjicias, atque thesaurum illum miseris ubicunq; scorbuticis feliciter aperias ; ut medicamenta tua eximia antiscorbutica (secundum leges spagyricæ artis quam peritissime concinuata.) Com-

muni bono nulli etiam lateant ; ut
& languentibus, varieque hoc morbo
cruciatis eorum auxilio quam primum
succurras.

Plura notatu digna (vere & sine blan-
ditiis dico) tuis scriptis reperiō : grata
manu ea quidem me accepisse fateor.
Perge itaque tu, quod facis ; faxitque De-
us, omnia tua studia, in ægotantium ex-
optatam valetudinem & nominis tui fa-
mam, feliciter cedant ; de quibus nihil
dubito.


Hiscē vale, & memoriam mei quod
hactenus benigne fecisti, retine : meque
promptum & observantem in omnibus
promitto. *Dak. Dublini, Calend. Septemb.*

1664

Christophorus Laurentius.

Med. Doctor.

The



The PREFACE.



He first publication of this Treatise, wanting that maturity and full digestion which I aimed at and did endeavour, left several vacancies, and indigested matter to be supplied and perfected; but time scanting me and confining me then to a narrower compass than at first proposed in my own thoughts, was forced through the importunity of other occasions, and averted from the full prosecution of my intended scope.

I have now assumed the work again to supply the deficiencies of the former Edition, to make a further progress in the discovery of this delusive Protean Disease in its Origination, latent Causes, various Phenomena's, and dubious complications, it being an Epidemical concernment, worthy of diligent labour, and critical indagation from a stricter Observer.

Amingsf

The Preface.

Amongst the complaints of the diseased none more frequently mentioned than the Scurvy, and none less known, except by its title : most of them shewing a several character of the disease, and in several parts ; some spots in this place, others in another, and different colours : some looseness of teeth, putrid gums, ill savoured breath ; pains in several parts, weakness of the legs and thighs, lassitude and indisposition to motion or action, and other symptoms accompanying this Protean disease.

And although the signs be many which discover the Disease, yet to the most they are rather a disguise (save only the name Scurvy) to cheat their judgement, than a guide to leade them into the knowledge and discovery of it, from what causes, its chief seat of residence, and manner of generation.

*The variety of spotted faces and dresSES that this disease puts on, and presents it self in ; the variety of places and parts of the body, differing in constitution, fabrication and office, that this takes up for its quarters and abode ; displaying it self in colours above-board, and yet a juggler, deceiving
and*

The Preface.

and deluding, that comparing one sign with another, they disown their alliance as Heterogene, and seem to clasp one with another, as if they were not the off-spring of the same Parents, the fruit and productions from the same radix.

Hence variety of opinions and errors concerning the nature of this disease and from false principles, erroneous practices in the cure have ensued, and are prosecuted by many ineffectually and frustaneously; which cau-

Medici plurimi
sciunt tantum per
traditionem.

seth many Scorbutick Persons to think and say their disease is incurable: for having undergone so many courses in Physick spring and fall, and tried variety of Medicines; yet they are the same, or benefited but a little, or for a short time, the symptoms only abated, and nature alleviated for a while; but soon after they return to their former condition or worse.

These considerations moved me to ventilate this subject, as well for my own satisfaction and more certainty in the Cure thereof; as also to inform others; and by a
strict

The Preface.

strict disquisition and serious examination, tracing step by step; made discoveries of errors which passed for warrantable and unquestionable truths, being supported by the authorities of learned and approved Authors: and being sufficiently satisfied Theoretically and practically, I cannot but recede from some opinions, which before tenaciously I maintained, being nourished and bred up in those doctrines.

I have not therefore bestowed these pains for an affected singularity, to gain popular applause, or be accounted a novelist and innovator; but that the dictates of Reason, confirmed by observation and practice, have

Experientia propria est scientia optima.

caused me to dissent from the common opinions; for being frustrate of my intentions in effecting

cures by the usual method, established upon unsound principles, was urged to make inquiries into the causes

Omnia in medicina accurate scrutanda.

from whence such frustration and failings did arise, and being sufficiently perswaded and satisfied herein; have there-

The Preface.

therefore deserted the usual method and Medicines, for that which is more certain and effectual ; as the Medicines subjoyned will testifie these truths to those that shall prove them : and although heterodox in the prosecution of this work, I have inserted nothing for ostentation, or emulation towards others, or biassed with affectation of subtilities ; but contending for the truth and benefit of the diseased, is the scope and aim of these endeavours.

If any disgusted at what is delivered, thinking their own opinions hereby injured ; I shall stand by these assertions, and reply to the opponent.

And those that are tenacious of their own, being founded and built upon the authority of famous Physicians : hear what a worthy person exhorts in the front of his works, but concealing his name [In the reading of the learned Monuments of former Ages, let not the popular fancy of their general applause bewitch you into a blind believe of all their notions] and the same Author saith in the preceding page [Let not the swolne names of Plato, Aristotle
and

The Preface.

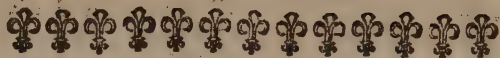
and of any other prime Philosophers be summoned as convicting Witnesses; or empanelled as a condemning Jury, but lay aside their nominal, though seemingly real authority, and bind not your soules to a continued credulity of their positions; but preserve your souls free to your selves] *What therefore runs against the current of common opinions in this Tract, examine it fully, and weigh the reasons before you censure and pass a verdict: and what may seem to disrelish you at first, may gratefully be received, and embraced by you hereafter.*

However, if it provoke other pens to the like attempt with my own, I hope the publick may reap advantage from our labours, aiming at one end, though dissenting in our motions thither.

E. M.

London,
Next the Blew Boar on
Ludgate-Hill.

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Denomination of the S C U R V Y.



Times and places have given severall names to this disease; proper and suiting with some symptomes arising from the *Scurvy*, that did chiefly and most frequently afflict the Patient, in those places, at such times. From hence I find a great dissent among Authors concerning the severall Appellations and their Etymologies; questioning whether those several names did belong to one and the same disease, or divers: which occasioned several Dissertations and Disputes concerning the essential causes and manner of generation: and not only those that differ in the *Nomenclature*, do disagree as to the nature of this disease, but also others who agree in name, and allow its various dressees and disguises, yet dissent much in their opinions concerning the nature and generation of it, that amongst so many dissenters, it is no easie matter to single out the Truth, and confirm it; as the following discourse will evidence the difficulty.

Diseases for the most part, have significant Names, whose Etymology discovers either the Nature of the Disease : as *Hydrops* the Dropsie, from ὕδωρ; *Aqua*, Water : or points at the part principally or primarily affected ; as *Pluritis*, the Pleurisie, from that Membrane compassing the Brest, called *Pleura*.

Or intimates the manner of invasion ; as *Epilepsia* the Epilepsie, from ἐπιλαμβάνω, *apprehendo*, to seize, or take suddenly.

Or denotes the procuring cause ; as *Lues Venerea*, the Venereal Pox.

Or declares the manner of afflicting, as *Convulsion*, from *Convullo* to pluck.

With many other, whose names do import and carry various significations pertinent and declarative, which for brevity sake I omit. That which I have particularly design'd to handle is the *Scorbute*, or *Scurvy* in the English tongue ; but in other languages, denoting some part symptomatically affected : In the Danish 'tis called *Scorbeck*, signifying a vitious depravedness in the mouth, because in many it was discovered by looseness of Teeth, and putrefaction of Gums, to which the Greek name agrees, σμακᾶκη. Others will have it an Italian word, deriving *Scorbeck* from *Scornobocca*, signifying a foul mouth.

In the Low-Countries 'tis called *Scorbuyk*, signifying torsions or gripings in the Belly, which attend this disease in some persons.

It

It is also called *Scelotyrbe*, from the spots and pains in the Thighs: It hath been called by some *Gingipedium*, from the Gums and Feet, that frequently are affected in this disease.

The Latin word *Scorbutus*, now most frequently used among Physicians, being a name not of long standing, unknown to the Ancients, and therefore called by some a new disease, but falsely; and it is not against Reason to think this disease to be of as great antiquity, as most infirmities incident to the body, (as may appear hereafter) though known by divers appellations, suting with some of the symptoms, or products that follow this Disease, yet insufficiently and erroneously discovered in their Causes.

Concerning the several Names, whether proper or improper, I shall not insist, the nature of the disease being the thing aimed at to be detected and prosecuted, and not to spend time upon words.

Antiquity of the Scurvy.

THe Scurvy which in former times lurked more privily, and scarce known but to the most acute discerning Physicians, by reason of the disguise and various signatures, specifick and individual, in which fallaciously it appeared;

B 2

is now unhooded and so detected, that few there are, though strangers to the Diagnosticks of this Art, but may call it by its name, upon the eruption or appearance of most, if not any of its concomitant usual symptoms.

How this disease comes to be so familiar amongst us in these latter years, and so much a stranger before, is not unworthy our labour to make enquiry into the matter.

For the novelty of this disease I find modern Writers pleading; some urging this argument, for that it hath not been known by this name but of late: as if its standing and our understanding were *coetaneous*, and improved together to this height now arrived at.

Some will have it to be the off-spring of the Pox, and take its rise from the year 1495, at the siege of *Naples*, from whence the Pox was first introduced into the world.

The Argument produced to father the *Scurvy* upon the *Pox*, is the similitude and parity of the symptoms that accompany both, and therefore must needs be so near of kin; when it is hard to say whether should bear the denomination.

But they will give me leave to think otherwise; that the *Scurvy* bears an antienter date, than either our knowledge of it under the denomination of the *Scurvy*; or the rise of it from the year before-mentioned; or must confine the *Scurvy* to a narrower compass and latitude than the usual limits allowed. But

But it is not my thoughts will prove the matter ; I shall therefore give some Reasons for my Opinion : and first I shall lay down this Assertion as the *basis* to fix on :

That the *Scurvy* owns not one univocal cause, but is the Bastard of many Parents, contributing to its generation, and hath its likeness *à fortiori* in *sua generatione*.

Now if any can truly affirm that the *Scurvy* always appears invested with pocky symptoms, I shall assent to his Opinion, that the *Scurvy* is the product of the Pox *in specie & latitudine sua* ; but that it doth not, I think none will or can deny.

If Diætetic causes will procure the *Scurvy*, then it is most probable that the rise and antiquity of the *Scurvy* depends upon the antiquity of those causes : but abuse, ill customs, and necessitous bad living in Diætetic causes are of great antiquity ; therefore the *Scurvy* may challenge a great Seniority in the world.

The Supposition is affirmed by the most, if not all, the Inference from thence is very rational: the Assumption is a general received truth : the Conclusion then will hold good.

Sennertus gives in his enumeration of procatactick and remote causes of the *Scurvy*: *cibus, potus, aer, motus & quies, vitæ genus, somnus & vigilia, animi pathemata* : meat and drink, air, motion and rest, manner of living, sleep and waking, passions of mind ; these we call diæte-

tick causes : to which he adds, *Febres, viscerum dispositio, contagium* : Feavers, ill temperature of parts, contagion. And these also he reckons in the number of Causes that generate the *Scurvy*.

Greg. Horstius assents to these, or the most of them : *Engalenus* doth the like. *Sal. Albertus, Martinus, Brunerus, Eethius*, and other eminent Physicians. And for some of these Causes the *Scurvy* is said to be endemical in some Regions and Countries ; that is, from some common cause, as Air, Food, or Water, peculiar to that place, constantly promoting and disposing to such a disease. Now if the *Scurvy* hath dependance, and is procured by these causes which are antique, we may justly and rationally conclude this disease to be antient also, and no new disease. And those that assert this disease to be new, and of a late birth, do notwithstanding assign ill diet, air and bad customs, for causes : but these are no new causes, therefore no new disease.

Sennertus in his Catalogue of Causes, I told you, reckons Feavers, evil disposition of parts, to be remote Causes of the *Scurvy* ; and if the *Scurvy* sometimes be the reliet of such Causes, we have no reason to think but the *Scurvy* hath been planted in the world much longer than to be called a new disease.

Now if long Feavers, impressing an ill disposition upon the viscera, parts destinated for nutrition,

tion, introduce the Scurvy; doubtless such Feavers are not new; and then the Scurvy bears not long date after. And not only Feavers, but other diseases may lay a ground-work for the Scurvy, having some affinity and association with all; no disease scarce comes amiss, but the Scurvy is ready to joyn with: few chronick diseases go off, and many acute also, but leave an evil impression upon the parts, which is a Seminary for the Scurvy, except a prudent Physician have the charge, and a tractable Patient that will suffer him to raze out the *vestigia* and characters of the disease, not discernable by your sence.

But the custom is with the most to dismiss the Physician, so soon as the fear of death is past, or afflicting symptoms and dolours be ceast, committing the rest to Nature to work out, not thinking what is left behind, † a root that will spring forth at a season † *Morbi Seminales suis temporibus prodeunt.* and opportunity most agreeable for its production; and then you little think it is the relict of a former sickness, which by a prudent Physician & your patience might have been long since eradicated, and this prevented. But to return to our purpose:

I meet not with one Physician that limits the Scurvy within its proper sphere, and circumscribe it within certain bounds and limits, exclusively distinguishing it from all other diseases, but wan-

ders here and there, and will allow it to act a part in every Scene; Scorbutick Consumptions, Scorbutick Palsies, Scorbutick Gouts, Astmaes, Feavers, Convulsions, Apoplexies, Dysenteries, Dropsies, Pleurifies, and what not?

Some tie up and restrain the *Scurvy* to this or that peculiar antecedent procuring cause; others let it loose again, and give it the whole field of diætetick and other causes also, to wander in, for finding out its parents: How comes this new upstart (as some will have it) to be so familiar and associate with all the diseases incident to mans body, and to counterfeit them, in so short a time? I am rather hereby perswaded to believe they have been bred up together, than to be of so late acquaintance and association.

For the decision and finishing this question, I shall lay down these *Theses*, concisely determining the whole debate.

1. That as the *Phænomena* and manifesting symptoms of the *Scurvy* are various, so are the procuring causes.

2. That the Antiquity of its procuring causes, as bad air, ill dyet, sloth and idleness, confinement, melancholy, long sickness, &c. argues and proves the seniority of the disease.

3. That the new dresses and disguises of this disease, differing from the symptoms and *Phænomena* of the disease in former times, are but gradual, constitutional and individual, discovering

vering new complications of diseases, degeneration of humane Bodies by seminal traduction, and abusive living, and not essential constitutive differences.

4. That if accidental and characteristical difference by new additional signatures, do so far altar a disease as not to be the same, but a new disease; then not only the Scurvy, but the whole catalogue of diseases are to be new named, and not only now, but every year may receive new names, upon the same account; which is absurd, and renders our Art uncertain.

*Morbis-
corum Semi-
nū fructifi-
catio varia.*

5. That the Scurvy, *quasi genus morborum*, hath a latitude and extent more than a specifick difference, from whence the variegation of the Scurvy is allowed, and comprehended within the circle of its generical latitude; so that the variations and new pullulations, are derivative from the old stock, but differing by transplantation in several individuals and accidental complications.

6. That a true radical Medicine respects not the antiquity or novelty of this disease, but applying to the vital principles and foundation of our bodies, is efficacious now, was so from the beginning, and will be the same to the end of the world: so that the seeming new state and alteration of diseases puts us not to invent and seek for

for new Medicines, answering the *Phænomena*; but enquire if old Medicines be radical and rightly prepared; which if so, are then durable and of a constant use: For, Medicines are (at least should be) formed and intended according to the radication of diseases which is certain; not from the signatures and sensible appearances, which are various and uncertain.

How to discern the Scurvy in its various signs, symptoms or products, and complications with other infirmities.

THE *Scurvy* not being confined to any particular part of the body, nor to any single or solitary cause, but being a syndrome or course of diseases and symptoms conspiring to its deformity and various appearance: of necessity the signs discovering will be divers, more or fewer, consentaneous or dissentaneous, according to the nature of their causes, and parts of the body from whence they do arise.

In the beginning of this disease acquired, when the semenaries first sprout fourth and appear, the symptoms thereof are mild, and more easie to be check'd and eradicated. By time and neglect of cure its radication is more firm and grounded

of the Scurvy.

11

grounded, *extensive* and *intensive*, spreading in the body, and alienating the vital principles from their genuine nature and duties.

By continuance and length of time, it arrives at the full pitch, state and strength; appearing with formidable and almost incorrigible symptoms; having seized and taken up for its quarters both principal and ministerial parts of the body, disordering & perverting all the faculties; that acting contrary to their own nature and offices, variety of strange morbid effects do ensue, proportionable to the irregularities of each faculty: the whole body is now out of frame and order; the harmonious oeconomy and regular government thereof, is now changed into a preternatural morbid state and disorder; each quarter or season of the year discovers something new, and threatens something worse to be endured and undergone.

In the disquisition and search to know aright and find out the nature of this Disease, you must observe its several habits and dresses, in which it variously appears; and by a strict survey of its concomitant effects and products, you may certainly discover its being, fortitude and gradual progress, parts affected, and various complications.

Many and various are the Symptoms which accompany this Disease, though all do not appear in every person, but in some more, in others fewer,

fewer, according to the greatness, duration and progress, and complication with other diseases, preceding or supervening the Scurvy.

The Morbifick disposition and debility of parts to consent, degenerate, and be depraved, contribute much to the deformity and variation of this Disease. *Propter inaequale robur partium*; by reason of the Natural integrity, and deficiencies, fortitude and imbecility of parts in divers persons; some have one part strong and vigorous in its Office, not easily depraved and vitiated; another hath the same part weak, soon consenting with any distemper, easily perverted from the integrity of its Office, and contributing its vice: And since the parts be divers, their Use and Offices various; their Enormities, Vitiosities and Defections also must be various, and their Effects dissimilar, heterogeneous and unlike, according to the consent and dissent of parts, in their integrities and defections.

Which being rightly understood, it is no wonder that the *Scurvy* appears in divers colours and shapes, acting a part here and there in the body, in various deformities.

Now as the several parts in the body have their several offices distinct from each other, yet all harmoniously (in the rectitude of Nature) co-operating subserviently and subordinately for the preservation and welfare of the whole; so is there distinct characters for their duties and deficiencies,

iciencies, discovering which part acts in integrity, and which is irregular, degenerates and falls off.

From hence the *Scorbute*, as it is variegated and discordant in the Symptoms and Products, which cheats the judgment of many, and puzzles them to appropriate a fit Medicine; yet may the able Physician hereby collect and find out the conspiring and contributing parts to the diffornity of this disease, which rightly known, the difficulty of the cure is much abated.

Some complain of laxity, gripes, and breaking out often into fluxes; others complain of co-tiveness, but a stool in two, three or four dayes; some complain of burning and flushing heats; others their limbs are rigid and stiff with cold, the blood settled, black and livid.

Some are heavy, drowsie and sleepy; others tired and worn out with watching, and indisposed to the nights refreshment; some have a slow, weak, languid pulse; others a quick, fierce, leaping pulse.

Some have thin, pale, watry urine; others thick, muddy, and high-coloured urine.

Some have black, loose Teeth, and putrid Gums; the thighs and legs free from pains or spots; others the contrary, have spots and pains, but the Teeth and Gums sound.

Some are troubled with an itching here and there; others molested with pains, erratick and wandering

wandering from part to part, or more fixed and constant in particular parts. Most are sensible of a weakness, lassitude, or weariness, indisposition and dulness of mind.

Some their Bodies pine away, waſt and are consumptive; others grow corpulent, ſwell'd and puff'd up.

Some complain of ſhortneſs of Breath, ſtraightneſs and compreſſion of the Breſt, difficult or hard breathing, and palpitation of the heart; others their vital parts are more free, but complain of the Head, Hypochonders, and Loins, loſs of appetite, &c.

Some are moleſted with thirſt, heat of the Stomack, and drineſs of Mouth; others are troubled with ſalivation, ſuperfluous moiſture and ſpitting.

Some are troubled with a redneſs of face or noſe, or a livid and blackiſh blue noſe; others are afflicted with breakings out upon the Skin, Tetters, Puſtules and Ulcers.

For the complications and aſſociations of the *Scurvy*, they are not to be digeſted into any method or order, but is a companion for all; Scorbutick Conſumptions, Scorbutick Pox, Scorbutick Dropſies, Feavers, Palſies, Gouts, Con- vulſions, Aſthmaes, palpitations of the heart, &c.

The variety of oppoſite and different Symptoms, which accompany the *Scorbute*, do ſtarte many

many in their judgment, to determine certainly when they meet with the *Scurvy*, when not; and because the Symptoms are not peculiar but common, and the effects of other Diseases as well as the *Scurvy*, it is no wonder if their Cure be so uncertain, difficult and seldom performed, since they are equivocal effects, obscured in their causes by a dubious complication, and alternative causation.

To resolve the ambiguous, and such as stagger in their judgments; Take these following *Corollaries*.

1. Many are the Symptoms which accompany and follow this Disease, which appear and vanish, are greater and lesser as the Disease encreaseth or diminisheth in its essential primitive Causes.

2. Many are the Products and off-spring of this Disease, which exist afterwards of their own ability and enormity, having perverted the parts wherein they reside, and drawn them to consent with their vitiosity.

3. Many Diseases are complicated with the *Scurvy*, which had not their production and generation from it, nor is their dependance of it, though probably made worse and exasperated by it.

4. That none of the Symptoms or Signs afore mentioned, singly do declare the *Scurvy* to be present in the Body, but may challenge other causes

causes for their Parents ; and therefore to judge and determine that Person Scorbutick ; barely from the appearance if any Sign or Symptom that frequently accompanies the Scorbute, his judgment is fallible and uncertain and erroneous in the dependance ; for, any Symptom or Sign arising in any part of the Body, usually attributed to the *Scurvy*, may be the peculiar defect of that part, or effect of some occasional cause, without a previous Scorbutick disposition.

5. That the subsequent digestions have their proper errors and degenerations, from a spontaneous defection and lassitude in their vital principles, without disturbance from an injurious object, transmitted by erroneous preceding digestions, or improper aliment, *in sua natura* ; whose effects are consimular and equivalent to some Products and Symptoms of the *Scurvy* ; therefore to distinguish and know aright to whom they belong, and whence they had their rise, is by examining each faculty in their proper Characters of rectitude and declensions.

6. That the Diagnostick Signs of the Disease usually so accounted and most frequent, as defects in the mouth, pains, spots, weakness, lassitude, &c. some or more ; antecedent causes concurring, some or more ; as a close Chamber-air, and confinement within doors ; or a Region where the *Scurvy* is Endemical, gross food, sedentary, inactive, retired life, studious, melancholy

choly disposition, or splenetick, indulging sleep and ease: In the concurrence of these Causes, collated with the Signs mentioned, a certain determination and judgment of the Disease will result; and from thence a certain process in the Cure may ensue.

A Survey of Scorbutick Symptoms and Complications, inquiring into their Causes.

Although the Scurvy is fallacious in appearance, putting on several forms and shapes, according to the diversity of individual bodies, declining from the state of integrity and soundness into various diseases by a peculiar propension, from their particular fabrication and constitution, radication of their vital principles, customs and manner of living, which is divers: notwithstanding a certain knowledge may be had by the several signatures that attend this disease; some of them discovering its initiation, others its increment and progress; some also declare its state and confirmation.

The Scurvy in the beginning is difficult to be known, for that the signs are common to

C

other

other diseases; as weight and heaviness of the body, lassitude, weariness or weakness without manifest cause, dulness or cloudiness of the head, &c. but conferring with the antecedent causes, as a prudent Physician ought, he may easily determine from whence such symptoms do arise, and have their dependance. Therefore when the signs are dubious, and a suspicion only of the Scurvy appears, you must examine if the Scurvy be frequent in that place or region, whether the person be of a gross and disorderly dyet, melancholy, retired, inactive disposition, or cause of grief have preceded; whether he or she be born of Scorbutick parents; if they be Splenetick, or have a Scorbutick bedfellow: and if so, or some of these, you may then conclude the budding symptoms, though scarce discernable, to be pullulations and effects of a Scorbutick root, and will hereafter more plainly discover their nature, in a fruitfull production and maturity, if not prevented by good discipline and medicine.

In a true state of health, and integrity of nature, when all the faculties perform in the rectitude of their duties; the humours or liquors of the body have their due consistence, tinctures, saps, spirituous and balsamick nature; from whence a vegete, lively and active body, a brisk, merry and airy mind:

but

but when the humours degenerate from their purity, the faculties decline their duties and functions, the spirits grow languid and impoverished, alienated from their lucid nature ; being either extracted from impure chyle, and scorbutick alimentary matter, or clogged and defiled in their channels, by supervening impure additions, that cause them to degenerate : no wonder then if you feel a *gravamen*, weight, and inaptitude for motion ; the body then begins to be a load, to wax heavy, when the spirits are not generated so plentifully nor so purely : for such as the humours are better or worse, such will the spirits be from thence extracted, pure or impure ; and the faculties thereby managed, will act regular or irregular (*ceteris paribus*) proportionable to the fortitude or debility, integrity or alienation of the spirits, their agent and mover : and as the spirits decline and are deficient, or clogged and fettered by impure degenerate matter, the vigour of the body and strength of the limbs abate, from whence a lassitude and debility doth proceed. The cloudiness and dulness of the brain, as also a vertiginous giddiness or swimming in some persons, ariseth from fumes and scorbutick matter, that infest, clog and disturb the animal spirits.

Those that complain of an angust straitness

or compression of the breast, obtuse pain, and short or difficult breathing, or palpitations of the heart, are most of them, or have been melancholy or splenetick; and have either a slow languid pulse, or a quick labouring pulse; these symptoms arise for the most part sympathetically and by consent from the adjacent parts, namely the hypochonders or stomach, which being distended, loaded, or clogged, the vital parts do labour with the burden; the parts distended pressing upon the Diaphragma, they feel a weight about the region of the Heart sometimes; and this Scorbutick matter by occasions fermenting and waxing turgid, causeth great Asthmatick Paroxysms, almost to suffocation; and some have dyed suddenly by the fit in a few hours: As I remember, about seven or eight years since, an able Physician, namely Dr. *Puleston* at *Chester*, who being Scorbutical and subject to such Asthmatick Fits, went well to bed, and being suddenly taken in the night, was dead before I could come to him, though he lived in the same street.

In the same City sometime after, a worthy Lady soon after delivery, all being well with her in the morning, I being present and conferring with the Midwife; yet afternoon by a sudden fermentation and turgid rising in the Hypochonders (she being formerly Splenetick

tick

tick and Scorbutical) was suffocated thereby, and past recovery before I could come to her, that finding her incapable of help, she dyed presently, in the presence also of another Physician. And to confirm this Assertion, that although Scorbutick persons are troubled in the vitals and parts for respiration, yet it is by transmission and consent for the most part, and their complaint pointed at is chiefly about the region of the Stomack and Hypochonders or Sides, under the Diaphragma or Midriff, that separate the vital parts, from those of the belly; which *Eugalenus*, *Horstius*, *Sennertus*, and other eminent Physicians also have observed.

And further, This difficulty of breathing, compression or angustness, is not alwayes, nor troubleth alike, but hath their intermissions, recurrencies, intensions and remissions; and is chiefly perceived after exercise and any strong motion of the body whence this Scorbutick matter is stirred, heated, attenuated and provoked to fermentation and turgency: and from this degenerate Scorbutick matter, fermenting, terrid, impure fumes and vapors do arise, that affect the heart, causing palpitations, various pulses, faintings, swoonings, or inclinations thereto.

The Mouth for the most part (not always) carries some sign in the increment of this
C 3 disease:

disease: as bleeding of the Gums; this symptom happens to those whose blood by degeneration, is acrid, sharp and thin, thereby makes its way through the Gums, being of a spongy loose substance, sooner penetrated, and sometimes the Gums itch and swell with this luxuriant blood, which having lost its balsamick nature and grown impure, the Teeth loosen, Gums corrupt and putrifie, causing the breath to have an ill smell, and the mouth to have a bad savour or taste.

Pains arise in several parts to Scorbutick persons, from the aforesaid cause; namely, acrimony of the blood: which pains is much abated in some persons by often bleeding at the Nose or Hemorrhoids; and nature finding vent that way, other symptoms abate and lessen; the blood being thus decreased, keeps within its own channels, is not so turgid, nor molesting to other parts, by extravasation: yet as this evacuation is beneficial in some respects, so on the other it impares nature, by exhausting the vital streams, the support of our life. And therefore let none confide in that for a good remedy to be elected, that nature useth in a way of exigency, being forced to such anexpulsion; and those that have such frequent evacuations may conclude their blood to be changed from its balsamick nature, having acquired such stimulating qualities.

Hence

Hence we may argue usual phlebotomy to be hurtful, although alleviation and abatement of symptoms do follow (except in a case of turgency, plethory and eminent danger) for bleeding does but minorate and palliate, not meliorate; it does not eradicate the seminaries of the disease, but only checks and abates a luxuriant blood; alters not its state qualitatively, but impares nature by emission of good and bad together: but that which is a good remedy and often to be used, makes a separation, and sends forth only the offending cause.

But to return to the point: Various pains I meet with in Scorbutick persons, sometimes fixed and constant to a part, continual or intermitting; in others wandring pains, sometimes here, sometimes there; in the arms, head, shoulders, back or spine, breast, counterfeiting a Pleurisie; thighs, shins and feet. These pains afflict the Patient like those upon the Venereal score procured; and oftentimes the Scurvy and the Venereal Lues joyn their forces together, and then these pains proceed from their complicated causes: and when the Scorbutick and Pocky ferments imbrace and are united, they are thereby more firmly radicated, and with more difficulty expelled out of the body, when these two joyn hands and associate: and as they are conu-

macious, so their symptoms are fierce and cruel for the most part.

And the Author of *Medela Medicina*, hath well noted the conjunction of these two maladies : and since him, Dr. *Harvey* in his Discourse of the *Venerreal Evil*,

Some are afflicted with great head-aches, on the top of the head, or the temple-muscles for the most part, and this arising from a biting sharp matter or acrid fume, boiling as it were the membranous and most sensible parts, endeavouring a solution of continuity.

Frequent pains of the Teeth accompany this disease in many persons, sometimes running from one Tooth to another, or all the Teeth on one side. And this *Eugalenus* and *Sennertus* observe. And the cause is not difficult to be demonstrated ; for in most Scorbutick persons the *Serum Sanguinis* abounds, is acrid and pungent, and molests all nervous and membranous parts where it cometh : and here both Nerve and Membrane are adjacent or contiguous to the Teeth, Some will have the Teeth themselves, the bony substance to be sensible ; but this is not pertinent here to discuss, therefore I pass it over : sufficient that there is a dolorous cause, arising from a Scorbutick degeneration of the blood.

From the same cause obtuse pains in the
flesh

flesh are felt by some, in several parts: also lacerating and pricking pains; sometime in the Breast or Sides, and then they are called *stitches* by many; sometimes on the Spleen-side, sometimes on the Liver, under the Short-Ribs: these are more acute.

When this acrimonious matter hath perambulated and troubled many parts of the body, it happens conveniently at last into the Guts, Cholick pains and gripes immediately ensue; and if not drawn forth by Clister or other proper Purgation, makes its *exit* by a flux of its own procuring, after some tragick acts in that scene. But concerning such fluxes I shall say more by and by.

Convulsive motions happen to some from this acrid matter, which invading the Nerve, cause them to vellicate and twitch: and many that complain of the Cramp, it ariseth from this cause.

Some also their limbs are contracted or distended, that they are deprived of their use; and this from a Scorbutick matter affecting the Tendons, causing a rigidity and incapacity for motion.

And here you see the reason of a *Paralysis Scorbutica*, a Palsie arising from the Scurvy, when the Ligaments and Tendons are vitiated and afflicted by the aforesaid matter; causing a cessation of their wonted activity and motion.

And

And as a precursor or warning before such accidents happen, a *stupor*, nummels, or rigidity of members not ordinary, doth trouble the Patient for a certain time before, declaring the gradual approach of such affects: but sometimes it seizeth the Patient suddenly, as *Eugalenus* relates of a Scorbutick Cholick terminating in a Palsie and resolution of members, from a translation or remove of the morbidick matter. *Pag.* 114.

Joint-pains or Scorbutick-gouts I observe frequently, seldom fixed and constant to a part; but most commonly running from one Joynt to another, and in its vagare other parts also are made sensible of its perambulation, by stiches, aches, mordications or facerations, distentions and vellications. This humour is serous, thin, and very movable, endowed with penetrating searching properties, that makes it thus active and fugitive: and indeed the *Archæus* of the parts is provoked by its presence, and with indignation transmits it from part to part, unwilling it should lodge or settle in his territories, being hostile and troublesome.

And if this acrid humour get into the urinary ductures, it counterfeits the Stone, causeth the Uriters to vellicate and twitch in the small of the back, towards the flank and region of the bladder, and the Uriters contracting hereby

hereby, makes a suppression of Urine, a stoppage of water for the time. Their Urine for the most is high-coloured, red, thick and sandy. Many upon this cause complain of great pain in their backs, supposing it to be the Stone, when as it ariseth from a Scorbutick humour infesting those parts.

Fluxes and looseness of the Belly accompany the Scurvy in some; the cause of which *Sennertus* and others impute to the debility of the Liver and Veins, which do not attract the Chyle sufficiently, but remaining in *primis viis*, is there corrupted and ejected with the *feces* or excrements by stool: but this opinion will not hold, since the Liver is discharged from the office of sanguification, and the distribution of the Chyle otherwise assigned.

These Fluxes may be caused two ways: First, the Chyle or alimentary juice of the first digestion, being transmitted from the Stomack acid and sharp (as it is natural in that place) receives a transmutation in the *Duodenum* or first Gut, from the balsamick felleous liquor, divesting the Chyle of that sharpness which it had from the stomachical ferment, into a saline nature; and being thus changed, is then gratefully received by the *Vena Lactea*, which otherwise they reject, having such an hostile quality not to be admit-

ted

ted by them (according to that of *Helmont*, *Acidum extra Stomachum Corpori est hostile*) and this acid Chyle so rejected, is turned down the Guts, griping as it passeth, and stimulating to expulsion.

Or secondly, These Fluxes may be caused thus: In Scorbutick persons, at least in most of them, the blood is acrimonious and degenerate from its balsamick state and purity; now the Mesaraick Veins being inserted and terminating in the Guts, Nature being provoked and moved at this injurious guest, separates and sequesters this acid and depraved matter for her own relief, and bringing it by these Ductures to exterminate, the Guts receive it, where meeting with the stercoracious ferment of those parts, ebullition, fermentation and stimulation forthwith ensues upon their congression: Hence Fluxes of various colours according to the nature of the degenerate matter, and disposition of the bowels.

And to this purpose, a learned Physician speaking of the use and office of the Mesaraick Veins, dissenting from others, saith, *Sed nos sentimus per venas illas omne excrementitium ex omnium venarum anatome per eas vias ad communia intestina labi, & cum stercoribus stomachi ad monoculum usque & sic ex corpore expelli*: that is, But we do judge that by those veins all excrementitious matter is brought to the

Guts

Guts from all the Veins of the body, and with the feces is cast forth.

These Fluxes are not to be cured with astringent Medicines, but with those which are proper for the disease, cutting-off the cause, and eradicating the foundation thereof: and this Sennertus warns you of, shewing the danger of stopping those Fluxes imprudently in these words: *Quacunque autem de causa, & quocunque modo generetur*

flexus alvi in Scorbuto, hoc peculiare habet, quod adstringentia medicamenta plane noxia in eo sunt, &

Tract. de Scorb. pag. 75.

summam angustiam, spirandi difficultatem, ac animi deliquii & suffocationis periculum, in ducunt; cum materiam vitiosam in venis detineant, & in viscera magis impingunt.

That is, From what cause soever, & after what manner soever a flux of the belly is begotten in the Scurvy, this property it hath, that astringent Medicines are manifestly hurtful, and do procure angustness and difficulty of breathing, as also danger of swooning and suffocation; because they detain the vitious matter in the veins, and impact it more in the bowels.

As some are troubled with these frequent eruptions and fluxes, so on the contrary, Costiveness and Constipation of the Belly afflicteth others; and this either from the heat,

heat, ficcity and dryness of the bowels, by intemperate bad dyet, and ill customs: or that the humidity is exhausted and conveyed otherwise by sweat or urine, which takes away and abates the lubricity of the intestines.

Scorbutick Feavers are frequent to those that observe them, and are able to distinguish from what radix a disease doth spring: and as the Scurvy doth produce Feavers, so long Feavers introduce a Scorbutick disposition, by changing of the blood, and impressing upon the *Vicera* for nutrition, an evil disposition, or vitious alienation from their genuine temperaments and ferments: and this *Sennertus* also affirms in his third Chapter *De Causis remot. Scorb.* where he saith, And Feavers often make for the generation of the Scurvy, since by them a melancholy humour is easily accumulated; for humours by a feavourish heat are become adust, and yellow Choller is changed into black, which chiefly happens about the state of the disease, when both continued and intermitting bilious Feavers do degenerate into quartanes, and from hence into the Scurvy: tertian Feavers also, which begin in the Spring-time, and after the seventh Paroxysm are quotidian, for the most part they endure long, and at length terminate in the Scurvy.

To the matter asserted this Author agrees, as the preceding words declare; *de modo* I can-

cannot assent to him, but of that hereafter.

That Feavers and Scurvy do commute and complicate, daily experience doth manifest to Learned Physicians, that are critical observers: and those intermitting Feavers, called, Agues, which are looked upon and accounted by the vulgar and unknowing, as trivial slight diseases; and, as I have heard some say, *An Ague in the Spring is as good as Physick*: but they little consider what ruine these Agues bring to the best tempered bodies; what alteration and change they make in the mass of blood; seldom recovering its former state and purity, if they continue long and neglected: and at their cessation and departure you think all is done, the danger and the prejudice past, and you *in statu quo prius*; but now begins the Scurvy to act its part, sily and gradually to creep upon you, except by the advice of a skilful Physician, you raze out the *vestigia* of the former disease, characterized and impressed upon the *Viscera* for nutrition, by alienating their ferments from their genuine and primitive natures, from which seminaries the Scurvy will sprout forth.

Hereby you may perceive the succession and commutation of diseases, how one disease introduceth and is the *preludium* to another. And this Learned Dr. Willis confirms in his
Diatrib.

Diatrib. Philosoph. pag. 128. treating of intermitting Feavers, (called Agues) saith : Sin vero diutius protrahitur (scilicet febris) & sanguis à temperie seu diathesi acris & biliosa nonnihil immutatus, in naturalem non restituitur, quandoque in acidam & aquosam, aut etiam ponticam degenerat ; unde Febris tertiana diuturna, in quotidianam aut quartanam transit ; saepe etiam, quia sanguis à diuturna hujus Febris mora valde depravatur, Icterus aut Scorbutus, aut Cachexia succedunt : But if the Feaver be protracted longer, and the blood changed by an acrid and bilious disposition or temper, is not restored to its natural state, but sometimes degenerates into an acid, watry, or pontick condition ; from whence a long tertian passeth or commutes into a quotidian or quartane ; and often also, because the blood by a long continuance of this Feaver is greatly depraved or vitiated, the Jaundice, Scurvy, or ill habit of body succeed.

That Feavers and Scurvy do commute and complicate, daily experience doth manifest to Learned Physicians, that are critical observers : and these Scorbutick Feavers are of all sorts, Hectick, continual and intermitting, malignant and Pestilential : and in this last Plague in the City of London I observed, being with several visited with the disease, that those bodies which were deeply tainted

tion, atrophies and consumptive wastings do ensue. (But of this more at large in my intended Treatise of Consumptions.)

That which the Pest doth suddenly, Scorbutick Feavers do the like oftentimes, though more slowly: hence malign spots appear upon the Corps, as characters manifesting the virulent nature of the disease; and these are commonly called *spotted Feavers*, which may well be termed *Scorbutick Feavers*.

Eugelenus, *Lib. de Scorb. pag. 180.* makes mention of Scorbutick Pestilential Feavers, and gives an account of some, to which he was an eye-witness. *Martinus* also compares Scorbutick Feavers with the Pest, by their similitude of symptoms, and reckons up most of the common and chiefest symptoms of the Plague, to attend upon Scorbutick

Feavers very often: *Sennertus Traët. de Scorb.* doth the like; and also saith that the Scurvy is complicated with all manner of Feavers, so that he which will cure them must not be guided by the doctrines and symptoms set down by old Authors (as did not discern the latent Scurvy) nor make a judgment of them from the number of dayes and fits, but by the propriety of their signs. And my friend *Dr. Thompson* in his *Loimologia*, derives the present Pest from an high degree and advance of the

Scurvy;

Scurvy; his words are these: Now sometimes contemplating the strange diffusive nature and increase of the Scorbute, the high degree of malignity it did aspire to, and how it crucified and vexed poor mortals, making a meer mock at the trivial Medicines of the Dogmatists, I could not be perswaded but that in process of time it would at last cause (upon outward irritating occasions) some Tragical Catastrophe among us, and express in a direful manner, the grievous effects of that subtil poison which lay couched and lurking in the body. Seeing then there hath been in mans body such a previous Scorbutick malignity, and still is, being now graduated and exalted to an high pitch of virulency, from several occasional causes from within and without; and sith it is *ὅστος πολὺν χρόνον*, as it were an Ape imitating most effects, I conceive it no great paradox or absurdity to assert, that this present Pest hath principally derived its being from this Scorbutical disease, with whose nature it much symbolizes, most of whose symptoms are parallel to each other.

You see what a dangerous disease the Scurvy is, in whose bosom will lie lurking this fierce devouring Pest: And in the 8th page he exhorts to the use of Scorburick remedies mixt with Alexipharmacal, as proper and convenient against the Plague: for my own part I used in my practice Anti-Scorbutick

Medicines, such as are graduated in universality, that are applicable to hundreds of diseases; namely, my *Catholick Elixir*, for preservation, and *Sudorifick Extract* for cure; containing in them the greatest *Bezoardick Ingredients* I know: and when occasion offered for purgation, as before infection, or after the disease had acted its tragick part, I cleansed my Patients with the *Scorbute Pills*.

And to this purpose the afore-mentioned Author of *Medela Medicina* hath well evidenced the necessity of alteration and correcting the common Methods for cure of Diseases grounded upon some false Hypotheses: and that new Notions and Medicines be framed, having respect to the Scorbutick and Venereous ferments, which have so insinuated themselves, that they are become a part of our humane nature, and consequently inseparable from us, as well as from our diseases.

Consumptions do often follow and are complicated with the Scurvy; in some the thighs, legs or arms do first discover it, the flesh becomes flaccid and limber, the skin loose: others their whole body decays, shrinks and is emaciated; and this by reason the body is defrauded of good alimentary juyce, the nutritive faculty frustrated in its office through impurity and degenerate Scorbutick matter, alienating

alienating the ferments, and vitiating the mass of blood.

And these Consumptions which are radically Scorbutick, are not cured with that Method and Medicines which are prescribed by the Ancients, and is the common practice in these dayes; as Asses milk, Jellyes and restorative Broths; with which we see daily, how many linger and pine away, under the diligent use of such means: but the main of the Cure lies in *Anti-Scorbutick Medicines*, such as are radical, and apply to the vital principles; that evacuate the Scorbutick matter, transpire putrid exhalations and vapors, and roborate the faculties; and then nutrition will come on apace. But I shall be brief in this point, because I would not anticipate my Discourse in another Treatise.

*Examination of Opinions concerning
the Nature of the Scurvy.*

Before I explicate the nature, quiddity, or essence of this Protean Disease, I shall first recite the judgments and determinations of the most learned and eminent physicians that have writ upon this Subject, whom the most of our age do adhere, and

imitate their practice in the Cure. *Senner-*
tus gives this definition or description of it.

Scorbutus est prava & occulta qualitas, seu dispositio, toti corpori, precipue vero visceribus nutritioni dicatis impressa, ab humore melancholico crasso, seroso seu ichoroso, peculiari modo corrupto orta; cum spontanea lassitudinis & gravitatis, in cruribus precipue, sensu; pectoris angustia & respirationis difficultate, gingivarum corruptione, & oris graveolentia, ac maculis purpureis in cruribus inprimis, aliisque morbis, ac symptomatibus plurimis ab eadem causa pendentibus, conjuncta.

He saith, It is an evil occult quality, or disposition, impressed upon the whole body, chiefly the Parts destinated for nutrition, arising from a gross melancholy, or serous ichorous humour, after a peculiar manner corrupted, with lassitude and heaviness, &c.

This Definition looks imperfect and unsatisfactory.

An evil occult Quality.]

Here's a *ne plus ultra* to our enquiry, if we would sit down here, and be contented only to know, that we know not what it is; an occult quality.

A Quality.]

Here he makes the Disease to be *accidens*, when as it is *ens substantiale habens propriam radicem in vitali principio.*

Arising

Arising from a gross melancholy, or serous ichorous humour, after a peculiar manner corrupted.]

To find out this gross melancholy, or serous ichorous humour, peculiarly so corrupted, is the same task as to find out the occult quality; this is *ignotum per ignotum*, to describe one unknown thing by another. The *Scurvy* does not arise from a grosse melancholly; that's a grosse error, or a serous ichorous humour: but if the Scorbutick, depraved humour may go under those denominations, they are the effects of the *Scurvy* and not the cause; you must dig deeper to find the radix of the Disease.

Chiefly the parts destinated for Nutrition]

Here he saies the *Scurvy* is an evil disposition impressed upon the Parts for Nutrition; but I must say it is chiefly arising from the Parts distinated and appointed for Nutrition: which differance is as great, as between the *terminus a quo*, and the *terminus ad quem*.

Impressed upon the whole body.]

Here is the Disease in *facto esse*, and its progress, but from whence it sprung as yet is not discovered; you must return back and trace it farther, if you will see it *in fieri*, in its generation; *in radice*, and the womb from whence it springs; and that not from

a melancholly or serous humour ; the Disease is not seated in *excrementis*, but in *vitalibus principiiis* : for, as

Morborum & mortis seminaria, vitalibus principiiis cohabitant. sanity or health consists in *vita integra* ; so the Disease, in *ipsamet vita oblasa*, and therefore

health and sickness in *eodem hospitio vitali degunt*, successively dwell in the same Mansion.

Eethius in his Epitome of the Scorbute, describes it thus.

Scorbutus est morbus Splenis aliquando obstructi, aliquando intemperati, aliquando cum incipiente Scirro, qui prapedit ejus attractio, nem, ac consuetam atribilaria redundantia sequestrationem, ex hepate venisque, eoque humore universum corpus vitiat, sed peculiariter crassiore feculentia crura contaminat, atque evaporanda acredine gingivas inficit.

He saith, the Scurvy is a Disease of the Spleen, obstructed, distempered, or hardened, which hinders the attraction and separation of abounding Melancholly from the Liver and Veins ; by which humour the whole body is vitiated, the grosser part affecting the thighs, the thinner acrid part the gums.

A Disease of the Spleen obstructed, distempered or hardened.]

Here the essence of the Disease is set forth and

und defined, *per effectus separabiles a morbo*; by effects which may, or may not be, and the *Scorbute* in being : and it is absurd to define a thing essentially, by effects which are but results *à posteriori* and separable; and that which is an effect cannot be constitutive, the *ratio formalis* of the thing from which it doth proceed.

Which hinders the attraction and separation of abounding Melancholly.]

Here the *Spleen* is made a place of reception and sink, to drain away excrementitious Melancholly from the Liver and Veins ; an inferiour Office for so noble a part ; nor is it fabricated or situate conveniently for such a use ; having no ample cavity for reception, nor a fit passage for emission of such an excrement, being intertexted variously with small vessels, having insertions into each other, and doors of communication , argues a place of elaboration, and grand affair, not a draught or sink for venting an excrementitious humour: if it had been destinated for so mean service, why was it contrived with so many arteries, that no other Part is furnish'd like it, but that it was appointed for higher purposes and designs, and therefore is plentifully stock'd and enriched with vital spirits. More might be said to take off
this

this aspertion from the *Spleen*, but let this suffice at present.

Brunerus in his Tract of the *Scurvy* describes it thus.

Proprie hic morbus est affectio lienis, in quo a cervato & leviter putrefacto humore melancholico, qui à sanguine separatus ad lienem transmittitur, pars tenuior seu effervesceus, effertur sursum & obsidet gingivas, tanquam tenerrimas oris partes, & putredini maxime obnoxias, easq; inficit & erodit, imo etiam emollit: crassior decumbit ad crura — He saith, this disease properly is an effect of the *Spleen*, in which a putrid melancholy humor is accumulated, separated from the blood, and transmitted thither.

He makes the *Spleen* to be *sedes morbi*, the part primarily affected, and yet the peccant humour is only transmitted thither; and so it is but a part recipient, as other parts of the body are; *pars infesta*, not *primario affecta*, from whence it doth arise.

The thinner part is carried upwards, and infects the Gums; the grosser settles downwards, and affects the Thighs.]

This distinction of thicker & thinner parts is frivolous; for that degenerate Scorburick disposition of the Stomack, whether the depraved matter lodged there be thick or thin, it will affect the mouth and gums, because the
Stomack

Stomack & mouth have one membrane lining both the parts; and therefore when the stomach is foul, the mouth hath a bad relish, and an unfavoury taste, (which is most perceived in a morning after digestion is past;) and let any disgustful thing come into the mouth, the stomach nauseates presently, and is ready to vomit, although it be not swallowed down; and this is by reason that the mouth and stomach have one membrane investing both the parts, that the one cannot be affected but the other immediately consents and participates, by reason of the continuity of the membrane; which is more or less manifest according to the greatness of the cause: So that thickness or thinness of the matter is not to be taken notice of, but the effect's the same be it thick or thin.

And for that he saith, the grosser part affects the thighs, the reason is as light as the former, though not to be refelled by the same Argument: I shall not anticipate my intentions in another place, but refer you to a future opportunity in the discourse following, where this point is cleared.

Eugalenus in his Book of the *Scurvy* treats largely of this disease, in whose foot-steps most Writets since have trod, or digressing but a little from his Opinions, have relied
on

on him as the best guide in tracing this Disease.

His Observations are many in his own Practice, upon several persons variously afflicted with this disease, and brings in several infirmities complicated with it, worth your reading.

Notwithstanding the *basis* and foundation that he layes, whereon he makes this disease to be founded, is not firm; and that is *Humoris Melancholici exuberantia*, abounding Melancholy: to which something hath been said already that I shall not repeat, and more to be said in another place, in satisfaction to this error.

And in his Determination of the internal cause and generation of the *Scurvy*, he delivers his judgment in ambiguous wavering terms, not positively and resolvedly; but with some kind of dissatisfaction and uncertainty: his words are these, that you may not think I traduce him.

Interna hujus morbi causa, Melancholici humoris exuberantia censetur, ex jam dicta vite vittasque (scilicet inordinati) ratione acquisita: qui circa lienem & hepar, vel intermediis inter hac & ventriculum spatiis, vel in ipsis etiam venis, quod puto, coacervatus; propriam & huic morbo familiarem corruptionis formam subit, qua adjacentia, vicinamque viscera, sua vel substantia,

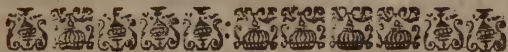
stantia, & contactu, vel qualitate & fumis depravat, naturalem eorum temperiem corrumpendo, donec in contagii communionem consentiant : Where you may observe by *cenſetur, vel, puto*, his Determination with hæſitation and uncertainty.

In finding out the *Scurvy* ; for his Diagnostick ſigns, the Pulse and Urine are his two great discoverers ; that in moſt of his Observations the one or both confirms his Opinion, and relies upon their ſignification : both which are very uncertain ; for, there is no particular Pulse or Urine peculiar to this Diſeaſe, but almoſt all Pulſes and Urines may be in Scorbutick perſons, as moſt Diſeaſes may be complicated with it : and therefore their judgment is very fallible and uncertain that depend on theſe ſigns.

Others there are who have written Tracts of this diſeaſe, as *Ronſſeus, Wiernus, Sal. Albertus, Martinus* ; whoſe Judgements and Opinions are involved and agree in the main, with thoſe already recited ; that what hath been ſaid in caſtigation of their errors ſufficeth for theſe, that I need not ſpend time in examining them apart : nor have I recounted their failings, intending their diſhonour (whoſe names I think worthy of memory, for their Learning and Labours in the Medi-

Medicinal Faculty) *humanum est errare* : but that it is the duty of every one, to examine the Principles and Tenents of our Predecessors, and not subscribe to the Authority of any, when a clearer light of Reason, confirmed by Experiments and due Observation, commands a recession from their Opinions and Practice.

*Amicus Eugalenus, amicus Sennertus,
Sed magis amica Veritas.*



Prole-



Prolegomena.

Induction to the knowledge of the S C U R V Y.

BEfore I come to define the nature of the *Scurvy*, its matter and manner of generation and germination, I must premise something concerning the Office of digestions, for the clearer apprehension of what shall be thence deductively asserted; lest I taking that for granted, which others in that action or office deny, it will be objected I state my positions upon false suppositions, and so denying the basis of my Reasons, will think they have satisfied the Argument and evinced.

I shall therefore survey the digestive offices in the regularity and irregularity of their actions, defections, and errors, assign their causes, and draw my conclusions *ad punctum*, to concenter with my intentions and scope aimed at.

Meat being received into the stomach, must suffer a transmutation there in the first
labo-

laboratory and preparatory Office, for nutrition of the body : The principal agent in this work, is the stomachical ferment ; this ferment by its *incisive acidity penetrates, rarefies & volatizeth* the food, and transmutes it into *Chyle*, or white juce : That which before was fixed, gross, hard or tough, is made *volatile, rare* and fluid, which having obtained that *previous digestion* and perfection proper for that place, the lower orifice of the stomach opens and gives it emission, sending it to the next Office of digestion for a new impressiion.

Contrary to this doctrine have the ancient Physicians asserted, and built upon, as a sure foundation, that heat is the principal efficient cause of digestion ; being induced to this opinion, from the similitude of artificial concoctions and digestions : And finding humane bodyes to be actually hot, supposed by increasing of natural heat, to fortifie the digestions ; and that the difference of digestions in several persons, or the same person at several times, did depend and vary, from the degrees of heat, its debility and fortitude : but upon a due examination you will find it otherwise, and from the strength of reason be forced to conclude thus.

1. That heat is a chief agent in the artificial preparation and prævious digestion of meat, before it be received into the stomach, whether in roasting, boyling, baking, &c. but not in the natural digestions of the body : For, nature in its principal operations works not primarily by the signatures and concomitant effects of life (as eat ;) but by vital principles, as efficient primitive causes.

2. That the changing of food into *Chyle* is a fermental transmutation from a vital principle, not an impression of a subordinate instrument.

3. That digestion in humane bodies, is accompanied with heat, though not the proper effect of heat.

4. That internal natural heat by its own power and peculiar efficiency, makes not digestive transmutation, but is a concomitant of vital operations, contributing *instrumentaliter & equivocè*, to various effects ; and is subservient in the several digestions distinct from each other.

5. That extraneous and additional heat does excite the vital principles to operation, and is assistant *instrumentaliter & excitativè*, in performance, *propter symbolum qualitatis*.

6. That heat, *quatenus* heat, acts *univocè*,
E always

50 *Induction to know the Scurvy.*

alwaies producing the same effects : but as it is the instrument of various efficient causes, concurs in the production of various heterogeneous effects; as also in respect of divers objects upon which it acts.

7. That the variety of heat in several bodies are but gradual differences ; but diversity of digestions are from formal distinct proprieties.

8. That the gradual difference of heat in divers persons ; or in the same person at several times, do signally testifie the ability of the vital principles in their vigour *à priori*, in their essential causes; or *à posteriori* in their manifested operations *Clandicari*, to be impeded or depraved accidentally.

9. That heat acts not as principle instrumentally in the stomachical digestion, but subordinately inferior to a superior manifest quality, more immediately the organ of the vital principle or primitive cause of digestion : For, heat may be sufficient, yea, abound, and digestion weak or depraved (as in Feavers) but the other cannot be in its rectitude and vigorous, but the digestive faculty must be strong and unblamable.

10. That variety of appetites, suting with and desiring some kind of meats, but refusing and rejecting other as dissentaneous and disgustful, ariseth from the peculiarity

and

Induction to know the Scurvy. 51

and singular propriety of stomachical ferments, and not the gradual diversity of heat: For, that which is principal in operation is also principal in election of the proper object of that faculty, embracing and covering what is most suitable and agreeing, but repugning and shewing aversion from what is discordant and disagreeing, by an innate power and prerogative, as supreme moderator of that faculty.

11. That the digestive faculty in fishes, being of another region, is not accompanied with heat; because their vital principles do differ *toto genere* from Land-creatures: And therefore heat is not necessarily required as a principal agent, or instrument, in digestion; but shews it self as a distinguishing character of vitality; yet not vainly or barely so, but usefully where it is.

Hence it appears from these *Theses*, with their connex'd Reasons, that heat is not the primary efficient cause of digestion, but an emanative accident, or characteristical concomitant of vital principles, instrumentally subservient in the digestive faculties; and therefore I must rest upon another *basis*, more firm in Reason, and assign a vital principle the parent of digestive transmutation specifically distinct in every digestion: which that you may the better understand

what they are, I shall divide and distinguish them into these following Propositions.

1. That the primary efficient cause of digestion, is the ferment of that digestive Office ; which is a vital principle, endowed with a transmutative power (by way of similitude astral or influential) discharging its virtue upon the object-matter to be wrought upon or digested.

2. That the several digestions have peculiar distinct ferments, acting subordinately in their own stations, until aliment be brought to its height of perfection, for nutrition of the body.

3. That these ferments are primitive essential causes, and therefore *à priori* indemonstrable ; but discover themselves *à posteriori* in their distinct operations and effects.

4. That the impressions of the several ferments upon their alimentary objects, are so distinct, that their productive alterations are alien, dissimilar and opposite, yet conducing to one ultimate intention, the nutrition and conservation of the body.

5. That the produced alteration of the precedent digestion, if not subdued and changed by the subsequent in its passage, is hostile, injurious, and a morbidick cause ; if it submit not to the power and government of that Office, through which it hath transmission,

by

Induction to know the Scurvy. 53

by receiving the transmutation and character of the place ; so the *acide cremor* of the first digestion is changed into a *saline nature* in the second ; else gripes in the bowels and fluxes do ensue.

6. That the emanative influential power of the ferments is absconded in their causes (because vital principles) but detected by assuming similar homogeneous manifest qualities, subservient to their intentions, and instrumental in their operations, do shew the diversity of their natures, and what they are.

7. That the instrumental qualities of digestion are indisposed and unfit, by their intention or remission, being vitiated and depraved from their own natures and properties, by improper discordant food, carrying in their natures alienating and hostile qualities ; or similar qualities in excess, advancing the fermental qualities to a luxuriant injurious exaltation : as pricking and gripes in the stomach from acide Juices, as of Lemmons, &c.

8. That errors in digestion may arise from the depravation, enervation and decay of the ferments : or the indisposition of their instrumentall qualities and organs by which they act ; or the intractability, discordancy and unfitness of the object--matter to be wrought upon.

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9. That the vital principles, by provocation from unnatural bad customs, are thrust and enforced from the constancy and regularity of their operations; thence grow disordered, debauched and habituated in disobedience to the institutions of Nature; do hardly and with difficulty return and be reduced, unless coacted by prevalent good means, and regular care for their reduction and restoration.

10. That the vital principles, without violence offered, or disturbance, *ab extra*, from injurious bad customs and irregular living, do *deficere in radice*, spontaneously fall off and desist, sooner or later according to their strength and radication *ab ortu*, in their first plantation and initiation: and therefore it is that some in the ordinary course of Nature (though irregular in living) do outlive, and have their faculties perform vigorously of longer duration, than some others more regular and conformable to the Laws of Nature; because the difference is great in the Principles of their Nature, and foundation of their beings.

11. That *Dietetick* errors, as in meat and drink, sleeping and watching, motion and rest, passions of mind, &c. do so discompose and disorder the vital Principles in the government of their Offices, that their strength

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and vigour is thereby impoverished and abated, their duration shortened, and hastens them to a period of extinction : for, as vital Principles are radicated and established by Nature, so are they best kept and longest preserved, by that course and method which Nature hath enjoyned for their tuition and conservation ; but being transplanted out of their genuine and native regularity, by incongruous and unnatural Customs, they degenerate, decay, and are of shorter duration, much sooner declining and terminating their beings, as more fully is set forth in *Tutela Sanitatis*, therefore I forbear here.

What the Scurvey is, its essential constitutive Causes and manner of Generation.

HAVING determined the use and office of the digestive ferments, their manner of operation, and specifick distinction from each other, their divers subordinate effects conducing to one ultimate intention, their declensions and durations : which being premised and rightly understood, the Nature of the *Scurvy* in its essential causes and manner of Generation will more clearly be detected,

and made obvious to reasonable capacities ; and to facilitate your apprehension and retention, to prevent mistakes or cloudiness by a long dependant concatenated discourse, I shall aphoristically deliver my opinions, and divide them into morsels, fit for your reception and more easy digestion , which you may take thus.

First, Negatively.

1. It is not one univocal homogeneous preternatural Humour , the *materia ex qua* that generates the *Scurvy* ; for as the Symptoms and concomitant Effects are various, so is their material cause different & various.

2. It is not melancholly degenerate and depraved, acquiring a specifick malignity (as most *Physicians* I meet with in Print do affirm) that is the material cause of the *Scurvy*: for (*a signis diagnosticis*) admit there were such a melancholly humour depraved and specifickly malign, this specification would determine it to some certainty, and confirm it to some distinct diagnostick signs, indubitably declaring its peculiarity and separation from others ; for there must be some specifick distinguishing character which necessarily must accompany such a specifick malignity ; but there is none such : for a man is adjudged to be Scorbutick, with looseness of Teeth and without, with spots or without spots ;
and

and so likewise of the other signs, in their absence and presence : and the Symptoms are so various that they contradict and oppose one another in their declarative signs, that they own distinct causes, not one peculiar malignity.

Secondly, The diversity or difference of the scorbutick spots do argue variation of the material cause, and not one Specifick malign humour : for, if you judge of temperaments by colours, making them one sort of distinguishing Characters, (as you do) saying this person is Phlegmatick, because pale ; and that Sanguine, because rosy ; and this Choleric, of palish yellow : as also of preternatural tumors, saying this is a *Phlegmone*, that *Erysipilas*, or *œdema*, &c. from the variation of their colours and external appearance, assigning several humours and complication of humours for causes ; then why not various commaculations and discolourations in parts, as well as various extubertious, should challenge divers material causes, since they differ but *ratione quantitatis*, in the quantity of peccant matter, the one hath more, the other less ; and sometimes these spots do germinate and swell into Scorbutick tumors *ex abundanti materia*, from encrease of the same depraved matter, and have their variations and denominations as other preternatural tumors have. A

A juvantibus & contra.

If a melancholy humour be the foundation of this disease, then Purgatives that attract Melancholy (as you suppose) would prevent this disease, or eradicate it; but you may purge and purge Spring and Fall, and yet the Scurvy shall come on and prevail: but if it be Melancholy degenerate and malign, as you say, then Sudorificks would be the grand opposers of this disease; but neither Purgatives nor Sudorificks, nor both, are the adequate Medicines of this Disease, yet both useful *à posteriori*, applied to the Effects and Products of it: but that which unhingeth this Disease, stops the spring, prevents or eradicates it, roborates the faculties intentionally and primarily, restores them to integrity and pristine vigour in the performance of their functions and duties.

A Causis antecedentibus externis:

Certain Climates, Regions and bad Airs are procuring and promoting Causes of this disease; not that we can imagine they ingender Melancholy more than other places, but because they are infested with noxious fumes and vapours, which surrounding and being drawn into the body, commix with the Spirits, and do *labefactare vitæ principia*, debilitate and deprave the faculties in their operations, from whence Scorbutick effects do ensue.

But

But you may say, A sedentary, studious and melancholy life doth often breed the *Scurvy*, and therefore it must needs be a melancholy humour the material cause and foundation of this disease. To which I answer; That a melancholy inactive life doth breed the *Scurvy*, but how? not to conclude from thence that it is a melancholy humour degenerate and malign; but because by such a condition of life the vital Principles do receive much prejudice, decay, and fall off from their functions; for mirth and an active life do roborate all the faculties, keep them vigorous, the spirits being chearful and lively in the performance of their duties, but by the contrary are languid, debile and insufficient, from whence many inconveniences and prejudices to the body do ensue, as you may see enumerated in that Book called *Tuella Sanitatis*.

But you may further say, The Spleen being the seat of that passion, is chiefly affected and injured thereby, and therefore it must needs be a Splenetick luxuriant humour.

That a Melancholy Life doth debilitate and frustrate the Spleen in the rectitude of its office, I agree; and not the Spleen only, but other principal parts and offices of digestion also: for, if Melancholy seize and

fix

fix the spirits, makes them torpid (as it is the property of it so to do) and the spirits are principal agents in all the faculties; then not the Spleen only is prejudiced, and a splenetick humour onely that abounds, but all parts do participate of the injury idiopathically; and all the digestions are vitiated, and their ill effects do appear Scorbutical, and variously complicated, as their several actions and offices are various.

Having shewed you negatively, and determined that the Scurvy is not what some have supposed it to be; I shall now positively set down what it is, in these following *Theorems*.

1. That the Scurvy is generated by the conjunction or conspiracy of divers causes; yet disjunct in their causation, subordinately and distinctly contributing to a Scorbutick deformity: for, although the deficiency of the first digestion lay the foundation, yet it is not compleated so as to challenge the denomination of the Scurvy, until by addition from the irregularity and depravedness of other parts,

2. That the Scurvy is a complication or concatenation of diseases, conspiring to the making up of its deformity and *Præbean* shapes; not arising from a single disease, or any solitary cause: for, as the variety of symptoms

symptoms and products do appear in several parts, dissimilar and unlike, being the effects of several inordinate faculties; must of necessity challenge and own distinct immediate causes, as the parts wherein those faculties do reside, are distinct and separate in place and office.

3. That the difformity of the Scurvy, in the diversity and dissimilarity of symptoms, ariseth from the complication of errors in the digestions, and variety of parts thereby affected and drawn into consent.

4. That the individual variegation of the Scurvy ariseth from the peculiar association of causes, and *idiosyncratical* propriety of particular persons, producing such and such symptoms, which in no other person you will exactly find the like: For, as sound bodies in respect of sanity, having a parallel equality and proportion in the whole; yet particularly and disjunctively collated there is great variety and difference; in stature, organization, complexion, inclinations, appetitions, performance of functions, &c. If there be such variety of parts, properties, and operations in humane bodies in a state of sanity and integrity, which is uniform: then much more variety and disproportion in a state of declension and irregularity, which is deform and multiform.

5. That

5. That the Scurvy is generated *formaliter* & *essentialiter*, in the vital principles *ut ens invisibile*, not discerned by sense: But the effects and products are distributed, have their residence in all the parts, and are sensitive objects; as spots, pains, looseness of Teeth, putrid Gums, Tumors, Ulcers, &c.

6. That the Scurvy is planted *seminaliter* & *radicaliter*, in the digestions or digestive offices, whose ramifications, spread throughout the body, and are encreased *extensivè* more or less, according to the fortitude and debility of parts, to resist or consent and be depraved.

7. That the Scurvy encreaseth, or is worse *intensivè*, from the greater frustration of digestions and degeneration of the digestive matter, *ex causis antecedentibus quibuscunque*.

8. That the Scurvy is procured *occasionaliter*, by numerous and various *diatetick accidental causes*, seducing the vital principles to declension and deviation from their rectitude and integrity.

9. That the *ratio formalis*, quiddity and essence of the Scurvy, is defection and enormity of the vital principles; variously occasioned and procured. That the Scurvy ariseth *ab intro*, from hereditary propagation in *semine*, connatural with our constitutive principles: as also by degeneration and defection of the vital principles, spontaneously inclining through

through their natural inability longer to persevere, and fragility of radication and connexion with each other : or is acquired and procured, *ab extra*, by contagion ; receiving contamination by carnal coition, lactation, familiar contact, &c. from scorbutick persons.

10. That the Scurvy is not restrained to any certain symptoms either in quantity or quality, or univocal material cause ; but is various and equivocal, as to the material products, by degeneration and complication ; as also unlimited in the symptoms.

11. That the parts affected *primò & principaliter*, primarily and chiefly contributing to the pravity of this disease, is the Stomack and Spleen ; for that these two parts are principal members in chylication and sanguification ; the discharge of which offices in integrity and perfection, maintains our health and vigour ; but by their deficiency and depravation, lay the groundwork of this disease ; the alimentary *succus*, and vital stream, from hence being impure and degenerate.

12. That Scorbute spots arise from impediment, vitiation, or extinction of the last digestion or assimilation, and that *ratione objecti deturpati ; vel facultatis transmutative deficientis* : either the alimentary object is depraved and unfit, or the assimilating faculty is languid, deficient or extinct.

13. That

13. That spots appear chiefly upon the Thighs and Leggs, not from the gravity of their material cause and ponderous propension of grosser matter downwards, as is commonly alledged for the reason; but because ignoble parts are more weak and debile in their assimilation, being more remote from assistance and supply of vital spirits, have first the tokens of defection. And further; not the lower parts only are so affected, but the superior parts frequently, as Arms and Shoulders, from the same cause, do bear the same characters, not distinguishable by tenuity and grossness of humor.

14. That Scorbutick pains are caused from alien qualities, arising out of the degenerate matter in the parts so molested; or from stomachical acidity transmitted unsubdued; from defect or debility of the second digestion, or its own luxuriant exorbitancy, resisting transmutation and obedience in its passage.

15. That *pro ratione corporis perspirabilitatis, plus minusve, scorbutus variatur*: As the body is perspirable or impervious, more or less is the Scurvy varied, intended and remitted in the symptoms: And therefore the *Crassities*, impenetration of the skin, and constipation of the pores, prohibiting transpiration, is a partial organical cause of pre-

ternatural

ernatural spots, and makes for their continuance and duration: For, as the body in its natural good state is transpirable, giving emission to what is superfluous, remaining after the last digestion: on the contrary, the restraint thereof by congestion, begets conmaculations and defædations of the skin, tumors and apostumations, one or other, *pro magnitudine causarum*.

16. That although the Scurvy, *eo nomine*, is not of long standing, and unknown to the ancient Physicians under that title, and the distinguishing characters that we denote it by; yet the disease *in specie* is antique, though *in individuis* not so frequently then, nor perhaps characterized altogether alike, as we now distinguish it: For, as humane bodies do decline in these latter dayes, and degenerate from the pristine vigour of the Ancients in all the faculties and abilities of body, by reason of intemperance, and various manners of abusive living, transmitted *in semine* from generation to generation; so likewise, and for these causes, diseases do not continue alike and certain in their signatures, but have their variations, and complications different, which occasions new names, though the disease be the same in its essential constitutive causes and manner of generation.

*Preservation from the Scurvy, and to
be observed in the Scurvy.*

IN the due Regiment of Health, and protection from Diseases, you must consider and know that all things which belong, and are necessary for the preservation of the Body and support of Nature ; that they also may be the antecedent procuring causes of sickness ; as also the fomenting and aggravating causes of diseases already generated : as when contrary to the law or disposition of our peculiar natures, they are applyed or used unseasonably, immoderately, incongruously, or any wayes unsuitably to our nature and condition of body : And therefore, both in the time of Preservation and Curation they are to be regarded.

And since there is not a moment of time in which we do not stand in need of air ; and that, being constantly drawn into the body, must needs make for, or against the continuance of health, according to the conditions and properties it is pregnant with.

Wherefore in preservation from the Scurvy, it is of no small concernment the air and climate that you live in, to dispose or defend you from it : the nature of the air is
such

uch in some places, that few there are not
ainted with it, and this as a principal cause:
nd therefore in *Holland, Denmark, Sweden,*
nd such places, this disease is most common;
nd chiefly in the Fenny and Marish parts:
or that a moist foggy cold air is apt to en-
ender this disease, or encrease it; because
he spirits thereby are clogged and fixed, dull
nd inactive; from whence defects in fer-
mentation, humours incrassated and obstru-
tions, the pores occluded, and transpira-
on prohibited.

But a warm, dry, serene air, makes much
in the preservation from the Scurvy: the
pirits thereby are kept more vigorous, live-
y and brisk; humors attenuated, volatile,
nd freely circulating; the pores more open
nd perspirable, giving emission to excre-
entitious vapours unprofitable and hurtful
to be restrained; and all the parts more free
in their communications and subserviency
ne to the other.

Those that retire themselves voluntarily
to a studious sedentary life, or are confined
to a close chamber-air, are thereby disposed
to this disease; or much aggravated and en-
eased, if already they are scorbutick, more
pecially if melancholy be their companion:
nd where the air is impure, not to be avoid-
ed, as in great Cities, correct it something

by Art in your houses, with wholsome fumes, especially in moist cold weather : They that live in Cities, especially some parts thereof, more close and noisome than others ; as in narrow streets, lanes and allies, are much prejudiced in their health. There is great difference in the place and parts of a City to live in ; the broader streets and places more open and airy, the wholsomer : and the outside (*cateris paribus*) near the fresh fields is better than to be crouded in the middle, provided no stinking ditches or dunghills be adjacent.

And here I cannot but take notice of *Bloomsbury* (the Right Honourable Earl of *Southampton's* Propriety and Seat) for the best part about *London*, both for health and pleasure exceeding other places : It is the best air and finest prospect, being the highest ground, and overlooking other parts of the City. The fields bordering upon this place, are very pleasant and dry grounds, for walking and improving of health ; a fit place for Nobility and Gentry to reside in, that make their abode about *London* ; there being the Country-Air, Pleasure, and the City-conveniencies joyned together : Now lately improved and built upon, and still encreasing with fair & well-contrived Buildings, a good addition and ornament to this City.

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The next considerable in a regular preservation from the Scurvy, is Dyet ; which ought to be duly observed : for, as by convenient food, suitable and agreeable in all the requisite circumstances, quantity, quality, time and order : so on the contrary, by a disproportionate and unsuitable dyet, the faculties are disordered and debilitated in their several functions, enclining to this or that disease, according to the nature and quality of the food, and other circumstances that attend it.

And therefore some kind of meats and drinks do dispose, and are the antecedent causes of this disease ; as also do cherish and help to maintain it where it is already generated, although procured first by other causes.

The grosser meats, and such as do not easily digest, are to be avoided ; but light meats, and such as the stomach doth well agree with, covet, and digest best ; keep to such.

Milk, and Milk-meats, in a foul body do soon alter and degenerate, and therefore injurious to Scorbutick persons ; but in clean bodies 'tis good food.

Broom buds, Capers and Sampire are good use to your meat, helps the Stomack in digestion, and is profitable for the Spleen ;

a part chiefly affected in the Scurvy.

Also Oranges & Lemmons, Barberries and Sorrel help stomachical fermentation, and are good. But old flesh, dry and hard meats long kept, Rie-bread, and brown, especially crusts, fried or boyled meats, are to be avoided: for these are more stubborn, do not soon yield to fermentation, nor beget good nutriment: as also salt-fish, and meats smoak-dried, as hung'd Beef, Bacon, dried Tongues, and such like, are injurious, and promote this disease: But for variety of meats, and their qualities, you may see a Catalogue in my *Tutela Sanitatis*; therefore I shall not repeat them here.

For Drinks, take these Observations:

Drink not your Beer new, because not yet fully purified by fermentation; but rather stale, well hop'd, clear, and reasonable strong, if your stomach be weak and declining.

And it is very considerable, of what Water your Drink is made; for that there is great variety and difference in the goodness of Waters, being impregnated with several qualities from the nature of Earth through which it passeth; and several accidents that happen to change Water from its genuine properties, and make it impure and unwholesome, by carrion, filth, and such like admixtures that may corrupt it.

And

And from these causes many places are more disposed to breed the Scurvy than others, from bad Water with which their Beer or Ale is made, and Meats dressed. And *Pliny* relates, that *Cæsars* Army by drinking of bad Water but a few days, had the symptoms of the Scurvy.

Ale I do not approve of ; but White Wine and Rhenish is good for you to drink a glass or two sometimes , to open obstructions, cleanse and whet the appetite, and promote fermentation.

Sider also is good drink , if it be made of the best Apples ; as Pippins, Pearmain, and such like ; and that it be clear, having had good time to ferment, separate, and purifie : but withall have respect to your stomach, that it be agreeable, and desired by it : but if you have a cold, raw stomach, a warmer liquor will be more acceptable ; as a glass of Canary sometimes, to fortifie the stomach and help digestion, is agreeable to the most.

The next considerable for precaution of the *Scurvy*, is exercise and motion : which duly and moderately used is a good preservative from this disease : a sedentary slothful life makes the body to degenerate from its purity and vigour. *Corrumpunt otia corpus.*

From hence Defects in fermentation, humours inraffate and obstruct ; the Spirits being torpid, dull and inactive, do not rarify and circulate the blood , as when by motion they are excited and stirred up to their duties and performances ; by seasonable exercise the digestions are strengthened, obstructions opened, and evacuations more duly performed : and since an idle Life doth procure and promote this Disease, you must account it as your enemy, to avoid it.

And like to this is the indulging of sleep unseasonably , beyond its limits and due times , from whence necessary evacuations are restrained and put by their due accustomed times ; and superfluous humours accumulated and lodged, that otherwise Nature would have sent forth profitably in good time ; the spirits are made sluggish, dull and inactive , and all the faculties injured.

But on the contrary, let not watching exceed its just times appointed by Nature ; for from hence the inconveniencies are as great ; especially to such bodyes as are lean and spare, or inclining to be consumptive and hecticall ; by over-watching, the spirits are heated and tyred, the blood degenerates and turns acrid or sharp, leaving its balsa-

mick

mick nature, and is disposed to a colliquation or separation of parts ; the vigour of nature is hereby abated, and the functions depraved.

Passions of mind, though in the last place accounted, are not the least, but principally to be regarded , and due order to be kept there for preservation from infirmities : for the Soul being the better and more noble part, from whose command and power bodily actions do proceed ; of necessity if that be discomposed and disordered , the instrumental part must act irregularly and depravedly ; and of all the Passions, melancholly and sadness do most dispose to this Disease, and aggravate it ; the reasons are these:

The Soul in that Passion suspends and withdraws her influence and emanative virtue, which was wont to be enlarged and let forth into all the faculties, mediately by the spirits, her chief and approximate Agents; and the Soul in this state and condition of sadness, being as it were lock'd up and straitned within her self, darkened and overspread with a cloud of melancholly, does not *emit-tere & emanare*, send forth her wonted quickning power ; by which suspension the Spirits are disposed to cessation from their duties, whereby the faculties are enervated and deficient in their functions.

The

The *Spleen* which is accounted the seat of this Passion, is chiefly debilitated and impeded in its office; the spirits hereby are fixed and deadened, fermentation cohibited and restrained, from whence Scorbutick Effects do ensue; for that by the benefit of fermentation our food is decocted, deserts its crudity and fixity; is raised and promoted to a state of volatility, that it may be fit for nutrition and assimilation into the substance of the body: but if fermentation be deficient and wanting, neither chylication nor sanguification can be good, but altogether depraved and vitiated.

But concerning the several Passions of the mind, and their various Effects wrought in the body, is set forth in my *Tutela Sanitatis*, to which I refer the Reader for satisfaction.

Determinations of the Scurvy, concerning the difficulty and facility of the Cure.

BEfore I enter upon discourse of the Cure, to lay down fundamental Precepts and Rules upon which it doth depend, I shall say something as to the possibility of the Cure

Cure in particular persons, in whom there is a great difference; that by examination every one may give a rational conjecture of their own condition and state in this Disease, and be something satisfied of the difficulty or facility of their Cure before they undertake the Course and Method to effect it.

Many there are more curious and inquisitive to know what their disease is, how dangerous, and whether curable, than they will be industrious afterwards for a Cure: If it be the beginning of a disease, and not very troublesome, they condemn and slight it: if it be of long standing and difficult to deal with, they despond and have no hopes to part, being so long associated together; and then give themselves the liberty of their fancies in the discipline and order of themselves, whether it be good or bad, for or against their disease.

Others more rational in their actions, desire a satisfaction concerning the nature and radication of their diseases, and state of their bodies, that they may order themselves to the best advantage, and to oppose their disease with that strictness and diligence, in the use of good means, as is thought requisite for such a Cure.

In satisfaction to such which are Scorbutical,

tical, that you may know in what condition you are, and the strength of your disease, and what possibility of Cure, whether difficult or more easie: Examine your self by these questions.

1. What functions in the body are decayed and irregular, more or fewer; and whether such faculties so injured, be principal, or of a lower degree: for, according to the number of functions disordered and debilitated, is your disease better or worse: and if they be from principal faculties, the worse also: therefore look to the distinguishing Characters that belong to each Faculty, which will declare whether they perform regularly, or disorderly and deficiently: the Characters of Rectitude are the common signs, when every part performs its office according to the custome of Nature: the Characters of declension, and a depraved condition, are all such as declare the contrary.

2. The duration and time, how long such symptoms and signs have appeared and been manifest; for by how much the longer this disease hath been rooted in the body, by so much the more difficult it is to be eradicated; for that the vital principles have so long deviated from their rectitude and integrity, and are more difficult to return, by
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the length of time habituated to the contrary. The Scurvy in the beginning is of easie cure, and soon yeelds to gentle medicines, properly appointed, with due orderly customs; but after it is fixed and radicated firmly by time, stamping impressions of its depraved nature upon all the parts, is then more stubborn and difficult to be removed, and will require more time in the prosecution against, although with effectual Medicines.

3. Whether the Scurvy be hæreditary; that is, descended of Scorbutick Parents, or their Ancestors: And here you must know, that the Scurvy hæreditarily derived, is worse than that which is acquired by ill dyet, bad air, melancholy and unwholsom customs: for, if the Scurvy be worse and more difficult to be removed in those habituated to it, by length of time, acquired only by a declension and degeneration; then much more when it is radicated in the principles of Nature from the birth, and derived from their Parents or Ancestors, it being then connatural to them *à principio*.

4. What sex, Male or Female: the sex makes some difference in the facility or difficulty of a Cure; it being worse in Women, who are more obnoxious to the prejudice of this disease than Men.

First,

First, Because they are of a weaker nature, more apt to degenerate and accumulate ill humours; whose constitutions are sooner changed, being more exposed by such a feminine debility, not so able to resist the procuring and occasional causes of this disease, as masculine vigour, and fortitude of their vital principles.

Secondly, By reason of their accustomed courses in Nature which are apt to be suppressed, decreased, qualitatively altered, or be disordered in time, that Nature hath appointed for that purgation, which brings much detriment; and this happens to Women from small occasions sometimes; especially infirm and diseased bodies, which aggravate and promote their other infirmities, or inclination to such.

Thirdly, In respect of Child-bearing and the weakneses that attend such a condition, which decay and abate their vigour and strength; and in the time of their going with Child, the Scurvy doth prevail very much; partly for some of the preceding reasons, as also that in such a condition they cannot so well oppose the disease by that discipline and order as is required: and several I have observed to die in Child-bed by Scorbutick Feavers, and some suffocated soon after a probable good delivery, by a sudden and great
fer-

fermentation, occasioned from the preceding Labour, and extraordinary internal motions.

5. In giving judgment of this Disease, the age of the person is to be considered, whether it be in young or old: in old age the cure is more difficult by how much the older, because the vital principles are declined in their vigour, and fall off from the integrity and rectitude of their natures spontaneously, from their proneness to desist, and natural inability to a longer duration; and therefore are not to be restored, but may be retarded in their speed of declension; their ill affects corrected and abated, not wholly prevented, being the inevitable consequents of lapsed nature.

The Scurvy in Children argues an hereditary infirmity derived from their Parents, or the vital principles debile and weak in their initiation and plantation; or that their Nurses were scorbutical, and tainted with this infirmity, from whom the Child hath imbibed and drawn-in impure nutriment, to corrupt the principles of its nature in the infancy and tender dayes, being then more apt to receive, and longer to retain any impression, *quo semel est imbuta.* —

In all these Cases the difficulty of the Cure is advanced; and since so great a prejudice

judicē may arise to Infants from their Nurses, therefore there ought to be a strict and diligent care in the choice of them, and that by the approbation of an able Physician before the Infant is committed to them.

6. The colour of *scorbutick* spots declaring this Disease, is to be regarded; for that such spots by how much they encline to blackness, so much the worse: denoting greater degeneration of the material product, or extinction of the assimilating faculty.

Quicquid est in effectū, præexistit in causa; arguing the vital principles to be very enormous and deficient; or the *materia ex qua*, and nutrimental object to be of a very depraved Nature not to be reduced.

7. That the Cure is more difficult, and will be longer in effecting to those that are irregular, live high, loose and careless; not observing laudable Customs; and such a Discipline as is required to oppose the Disease; as also to such, whose low condition and inability, constrains them to a bad dyet, inconveniencies and ill customs, which promote and aggravate this Disease also.

*The Therapeutick or Curative
part examined.*

THe common method in curing this Disease, is carried on by these intentions : preparation of the scorbutick matter ; opening of obstructions ; evacuation of the morbid cause ; and roboration of parts.

For the first intention, namely Preparation, it is performed (as they suppose) by medicaments that are attenuating and incisive, and by a more peculiar property do respect the malignant Cause : and such medicines are compounded of these ingredients, *Fumiterry, Spleenwort, Germander, Cichory, Borrage, Bugloss, Harts-tongue, Enulacampane, Squils, Bark of Tamarisk, Capparoots, Polipody, &c.* Of which decoctions are made, and drank some dayes before purging, to prepare the morbidick humour, and make it more fit for evacuation.

That some of these rightly used are good against the *Scurvy*, I do not deny ; but under the notion of preparation, is a delusion of judgment : First, because there is no possibility of reducing this degenerate scorbutick matter into a good state and condition,

à privatione ad habitum non datur regressus.
Ar.

Secondly, for that the humor which you intend so to prepare, is occult and unknown in its proprieties (by your own determination;) the preparation then is but a blind business, and a shooting at random.

Thirdly, for that there is no purgative which attracts *electivè*, this humor you intend thus to prepare : wherefore no preparation is available or beneficial, distinct from that which is antiscorbutical and curative.

The second intention is opening of obstructions, and that is necessarily included in antiscorbutical medicines, which are aperitive, rarifying, volatifying and of a fermenting Nature : but if it be meant only as a previous disposition to the Cure, I think it more nicely distinguished, than necessary to be observed.

The third intention is evacuation of the morbidick cause ; and that is supposed to be performed by phlebotomy and purgation.

Phlebotomy I cannot approve of (except there be a *plethora* urging) for that this Disease is generated and depends upon the defect of fermentation ; which rather requires addition of spirits to help the lassated *vires*, exciting and assisting their wonted operations ;

as ; not detraction and diminution : but *hi-*
udines venis hamorrhoidalibus appositæ, for
some persons may be profitable.

It fares with the Blood, as in other Liquors
when their Spirits are gone, flat and dead, they
change their former nature, and degenerate ;
and all things that exhaust, depress or fix the
spirits, are promoters of this Disease : and
much wonder Phlebotomy, so frequently
used upon slight occasions, perniciously some-
times and mortally ; as in the eruption of the
small Pox, more apparently, at such time
when the blood is fermenting for a purifica-
tion ; detraction of blood then abates the
strength of Nature, by emission of Spirits ;
which ceaseth the ebullition, and checks Na-
ture in the very height of contest, for expul-
sion of the malignity and virulency of the
disease but this *obiter*.

Purgation is appointed to be performed
with such medicines as evacuate Melancholly,
supposing that predominant humor to be the
cause of this Disease ; but if I should grant
Melancholly to be the morbid cause, and
that Purgatives do attract *electivè* ; yet the
process of the Cure is not rationally ground-
ed ; for that this melancholly (as you say)
degenerate and changed from its spe-
cific known nature, into that which is
secret and unknown ; metamorphosed and
dis-

disguised by occult properties, arising from its secret and new Nature : so that it is not the same, but another humour distinct from what it was before : and now you must feel for another Purger, peculiar and different from the common Purgers of melancholly.

And farther, here is a great mistake, in taking that to be the morbidick cause, which is the morbidick effect : that excrementitious matter which is purged out, is but the product or effect of the Disease, not the cause except it be occasional, not essential and constitutive.

You must distinguish between the Disease and the product thereof; depraved matter and excrements are the products of a Disease, and may be the internal occasional causes of another Disease : but in respect of the Disease of which they are so a cause, they are external; that is, they are not the constitutive essential causes : for *Causa constitutiva & constitutum sunt simul in esse* : but occasional causes are antecedent and have priority of existence : so likewise the product matter, or effect is distinct and separated from the Disease; for that the Disease has a real existence before such a production and also after this degenerate matter is removed, unless otherwise obliterated; or

that Nature *sua sponte* returns to her integrity and rectitude.

The last intention is Roboration, which is the perfection of the Cure, and precaution for the future ; and this is so necessary that although the Disease make a cessation for a time, yet there will be a recidivation and recurrence : the parts being debilitated by the gravity of this Disease, will shew their propension to it ; untill those impressions be totally obliterated, and the parts restored to their prestine vigour.

And this is not performed by dyet-drinks, Apozems, Syrups, and such like heterogeneous languid medicines ; but with such as are purely defæcated from terenity, volatized, spiritallized, and graduated to a pitch of energy, symphoniacal with vital principles.

Having briefly discoursed the scope and intentions of the common method in the Cure of this Disease ; I shall now give you some *theses curative*, deducted from the Theorical part of this work, founded upon the Doctrine delivered.

I. That the difficulty in curing the *Scurvy* does depend upon the principal causes in the digestive and distributive faculties, being more or less enervated, deficient or irregular ; not from the contumacy of a me-

lancholly humor (as is alledged ;) for, as the vitiosity and deformity of the *Scurvy* does arise from the complicated defection of the digestive and distributive faculties ; so the difficulty also, or facility of the Cure does depend upon the possibility of restauration to their integrity and rectitude ; and if the internal constitutive causes of the *Scurvy* be cut off and subdued, the symptoms and effects that from thence do depend, will soon dye and vanish, not being supplied by their causes of generation and conservation : therefore it is not the contumacy of a produced degenerate matter that protracts, or makes the Disease incurable, but the difficulty of reducing the vital principles to their integrity and rectitude, being weakly or depravedly radicated, or habituated to enormity & irregularity, enforced by diætetic bad Customs ; or promoted and continued by some unavoidable occasional cause.

Secondly, That an hereditary *scorbutick* disposition is not to be changed and altered in the radication ; but will shew a propension and inclination suting with the peculiarity of its nature and principles : for, Nature depraved a *principio in principis*, is not to be reduced, but will retain her vitiosity, being indivisible and inseparable from her self ; nor is capable of reduction, having not had the principles

as the principles of rectitude to return to.

Thirdly, That an hereditary *Scorbutick* disposition, as to fructification and symptomatical production, may be prevented, retarded or lessened; for that the symptoms and products which usually attend this disease, are under the command, and must give obedience to a dietetick and pharmaceutick power and authority.

Fourthly, That the various symptomatical appearance of the *Scurvy*, and difference of scorbutick matter by degeneration in divers persons, does not always necessarily require variety of medicines, but will admit the same cure; for, although in the production and progression of the disease, there is great variety; yet there is more certainty and unity in the essential constitutive causes, the spring or fountain from whence those issue; to which rightly applied the cure will succeed, *reliquum supplente natura iuvata*.

Fifthly, That the occasional, or antecedent internal causes of this disease, by way of precaution; or the product matter and effects of this disease, *in primis viis* seated; may conveniently be removed by manifest evacuation: that is degenerate *Chyle*, which will not be reduced, but deprave and infest where it resides, passes, and is transmitted; yet the spirits and ferments are chiefly to be

regarded, that they be kept in their purity and vigour, being the principles in each faculty : and this is performed *privativè*, by subtracting what is offensive and injurious ; and also *positivè*, by contributing an additional strength, having some equality or proportion fitting with their natures.

Sixthly, That purgation cannot eradicate, or take away the constitutive causes of this disease ; but only carry off some of the producted scorbutick matter which is not reducible, and is *remedium a posteriori* : for the essential constitutive causes of the *Scurvy* are enormity and deficiency of the vital principles in their duties ; which are to be reduced to their regularity and fortitude : but evacuation *per se*, respects the producted matter and effects, not the essential causes, but *per accidens* : and therefore that which does apply radically to the internal causes of this disease is symbolical and consimilar with the vital principles, uniting with them, roborating and confirming them in their functions ; and therefore they that lay all the stress of the cure upon evacuation, whether purging, vomiting, bleeding, or sweating, as if that alone must do it, are much deceived and frustrated in their expectations.

Seventhly, That strong purgations, offering violence to the vital principles, exasperate and make them more irregular and defective,

fective, and thereby promotes rather than abates the strength of this disease : But purgation or absterſion rightly instituted (not every purge that makes you go to ſtool) is convenient and helpful in the Cure.

Eighthly, That Scurvygrafs, Watercresses, Brooklime, moſt frequently uſed for the *Scurvy*, in Diet-drinks, Syrup and Juice, is not the ſpecifick remedy againſt the *Scurvy*; that is, challenging a peculiar propriety and ſingular vertue againſt this diſeaſe before other Medicines; but comes far ſhort of other Medicines (though good, and may be more advantageuſly uſed) in their activity and reſtoration of the digeſtions to their primitive vigor and rectitude of their office and duties.

Ninthly, That *Cochlearia*, &c. does not reſiſt this diſeaſe by a ſpecifick, peculiar antipathy againſt the occult malignity and products thereof; but by reſtoring and roborating the digeſtive faculties, by their ſaline volatizing vertues, *natura reliquum perficiente*; which endowments are not ſpecifick, but common.

Tenthly, That the diſeaſes complicated with the *Scurvy* are not cured by their own peculiar Medicines, uſually effectual, unleſs they have reſpect to this diſeaſe; and that which is antiſcorbutical added to their ſpecifick vertues, or alternatively uſed: and therefore ſcorbutick Conſumptions, Fevers, Dropſies,

sies, Gouts, Astmaes, &c. will not be subdued and yield obedience to the common way of Cure.

I have now prosecuted this disease, and made disquisition into the nature of it, so far as time will give me leave at present What follows are the Medicines I use in the cure of this disease.

Ar-

Arcana Artis

Spagyrice fideliter & Cura singulari, propria inspectione præparata.

Potestatum vitalium deficientium virtute resuscitativa & instaurante dotata.

In levamen ægrorum ad praxim accommodata; & ad morbos contumaces domandum valentissima,

Ufu & experientia quam sæpissime probata.

Modo exhibendi, dosi, vehiculo, tempore, cum discrimine sexuum ætatum, virium, pro re nata & eorum natura, legibus appositè restricta.

Quicquid aliud de his curiosus, vel difficili morborum complexu correptus caute dubitabit; me consulat, supplebo.

Everardus Maynwaringe,

M. D.

Londini, Juxta Signum *Apri Cerulei*, ad pedem Collis extra *Ludgate*.

THE FIRST PART OF THE
HISTORY OF THE
CITY OF LONDON

BY
JOHN STOW

THE SECOND PART OF THE
HISTORY OF THE
CITY OF LONDON

BY
JOHN STOW

THE THIRD PART OF THE
HISTORY OF THE
CITY OF LONDON

BY
JOHN STOW

THE FOURTH PART OF THE
HISTORY OF THE
CITY OF LONDON

BY
JOHN STOW

Antifcorbutick and Catholick

MEDICINES,

Exactly prepared and fitted for the principal Cases that occur in Practice.

Largely endowed in Universality, opposing many and grand DISEASES:

Limited and distinguished in their Appropriation and Virtues.

Regulated præcisely in their Use, by fit Doses, proper Vehicles, due Times, with respect to Strength, Sex and Age.

London, Printed in the Year 1665.

MEDICINES

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PREFACE.

IN the former Discourse having traced the Scurvy, from its infancy and generation to its full strength and growth, its chief places of residence, variety of appearance and monstrous deformity; it remains now to propose some effectual means to check and subdue the prevailing power of this spreading disease, that daily grows and encrease to the ruine and decay of Nature; being possessed and seated in the vital principles, seducing and constraining them to enormity and defection from the regularity in which they were planted by Nature.

And having strictly surveyed the condition and nature of this disease, with its variety of attendance and additional strength, being ready to joyn with any morbisick cause, and be transformed: I was unwilling to sit down here and rest with a contemplative knowledge of the disease, and leave the greatest part of the work undone; the subduing and vanquishing of it by powerful Medicines: nor being willing to commit the remain-
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ing grand part to the industry and care of others (for good Reasons ;) I have therefore laboured to form Medicinal Instruments and prevalent means to oppose this Protean Monster ; being alwayes ready prepared for my own Patients, and those that desire the benefit of them : Namely, the Scorbutic Pills, Catholick Elixir, and Sudorifick Extract; efficacious Medicines for the purposes appointed ; with sufficient instructions here annexed, for their proper and most advantageous use.

I shall not recount the benefits and advantage that many have received by them, nor publish the Persons, (a way practised by some Quacks to induce credit to their Medicines, though the stories be oftentimes feigned, or effects fallacionously and unduly imputed) but leave every one to believe of them what they please, until tryal ; and then judge of them as they find cause, in their operations and effects.

E. M.

LONDON,
Next the blue-
Boar on Lud-
gate-Hill.

Scorbutic

Scorbute Pills.



The *Scorbute Pills* are efficacious against the defects and errors of digestion in the first, second, and third Office : In the first Office, namely, in all diseases of the stomach, requiring purgation, and cleansing downwards, this Medicine is very proper; it evacuates and unloads a heavy oppressed stomach, clogged with indigested or depraved matter, that corrupts good food retained, or duls the Appetite, and hinders digestion; prevents Fluxes, Gripings and pains in the stomach and bowels, Cholick and Iliack passions, by taking away their causes, and leaving a grateful abstriktion and roboration upon the parts.

By their absterfive quality, they remove crude viscouis phlegm impacted in the corrugated Tunicles of the stomach and guts, being a receptacle for inflation and wind. They destroy Worms, and prevent their breeding, by carrying away the putrid matter whereof they are generated; they correct a nauseating and belching stomach; make the stomach clean and fit it for the reception of wholsom food, and not till then can you expect good nutriment.

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In the subsequent digestions, and splenetick diseases, they are powerfully absterfve and aperitive, opening obstructions of the Spleen, Gall, Mesentery, Liver and Reins, removing their morbisick causes, which produce a Cachectick, or ill habit of body, the Scurvy, Dropsies, hypocondriack Melancholy, Jaundice, &c.

These *Pills* cleanse and evacuate gently, whereby the fore-named parts are exonerated and discharged of crude, coagulated, depraved fermenting matter, which remaining there congested, or transmitted, various symptoms do arise in several parts of the body, appearing in a Scorbutick difformity: as lassitude, debility, and decay of several functions in the body, from frustrated and corrupt digestions. Fluxes from Crudities, or stimulation of acrimonious qualities, with erosions and torsions of the Guts: febrifick affuations, turgid ebullitions, and unnatural fermentation, producing various inquietudes and erratick pains; flatulent distentions, painful compressions, angust and difficult breathing; obstructions of the vessels and ductures, from slimy and viscous coagulations; causing unnatural retention of excrements which ought duly to be voided; impeding and retarding the expedite and free conveyance of nutriment, made dege-

degenerate and depraved by a sluggish passage and impure commixture in the way; from whence Atrophies and Scorbutick Consumptions, spots and defecations of the skin; the spirits also obtunded in motion, inactive and torpid, dark and impure, being but the rarefactions and subtilated extractions from depraved matter, alien and counterfeit; from whence dulness, heaviness, and unwonted sadness.

These symptoms, and many more, in several persons, are variously complicated, more or fewer; this with that, according to the plurality and complication of causes, which makes scorbutick persons to be differently and variously affected.

For the *Scurvy*, these Pills are the best absterfve and purgative Medicine I ever made use of, in any the fore-named cases, leaving no bad impression behind, or debility upon the parts, as most Purgatives do, and are less offensive to Nature, and disgustful, though ever *accidens* auxiliary and helpful, by removing some material morbidick cause, yet require correction and roboration of parts afterwards.

For Hydropick Infirmities and watry Tumors of the body, whether universal, puffing up the whole body, as the *Anasarca*: or in particular parts, as the *Hydrocephalus*, being

a collection of water in the head : or the *Hydrops pectoris*, in the cavity of the breast or *Acites* in the belly : *Hydrocele*, when the Cod is filled with water like a bladder and sometimes in the legs only.

In any of these cases, these Pills are very profitable, and do evacuate serous, or watry humours, accumulated and preternaturally retained in the body.

They are Aperitive, resolutive, and diuretical, dissolving conglutated matter that obstructs the urinary ductures, provokes the Reins to discharge their office, in freeing the body from superfluous watry humors, attracting and transmitting them by urine, which is the due regiment and imperial power of the Kidneys.

They open obstructions in Women whose Courses are stopt contrary to the custom of Nature, and bring them into their right order; they cleanse the matrix, and evacuate noxious humours collected there, dissipate vapours, and are profitably used by those who are subject to fits of the mother.

For diseases of the head they are not improper, but fit and efficacious against infirmities, afflicting the Brain and Nerves; by eradicating their occasional causes that require absterision and evacuation in the lower regions of the body.

Diseases

Diseases attributed to the head, for the most part do arise from inferior parts, occasioned by their impurities, obstructions and distempers ? for one that is *idiopathically* affected, ten is *sympathically* affected, by consent of parts, and transmission of some *morbifick* matter thither ; but the foundation of the disease is elsewhere, and to that part must the Cure be directed.

And therefore if well observed, we frequently meet with, *scorbutick palsies*, *scorbutick convulsions*, *apoplexies*, *soporiferous* or *sleepy diseases*, falling sickness, pains of the head, giddiness, tremblings, deafness, dull sight and blindness : And all these arising from the *Scurvy* or *Scorbutick* impurity of the body oftentimes : And these are not cured out by *antiscorbutical medicines* ; and those that endeavour otherwise with their *specifick* and appropriate medicines to the parts where such *symptoms* and diseases do appear, labour is vain and are frustrate in their intended cures.

For those that are troubled with Rheums arising from indigestion and crudities, these Pills are profitable ; not so much that they attract Rheum, but because they cleanse and strengthen the digestions, and so the antecedent cause is cut off.

And for the same reason they are good in

pectoral infirmities, diseases of the breast, arising from phlegm and crude indigested humors, sometimes sharp or salt, causing pertinacious coughing, and disturbing the Lungs in the performance of their office, by an unquiet irritation: sometimes viscouf, rough and thick, stopping the pipes of the Lungs and vessels for respiration; obstructing and occluding the pores of the Lungs, which ought to be pervious into the cavity of the breast, whereby the air is drawn in with difficulty, although so thin a body and penetrating: from hence Asthmaes, wheezings, short and painful breathing; and in these cases of obstructions, the Lungs (or rather the intercostal muscles) to supply this defect is forced to a double or swifter motion, that the heart should not want air, necessarily required in the performance of its noble office.

And that these infirmities are caused oftentimes from the Scurvy, none that understand will deny; and so great have these Scorbutick Asthmaes been, that many have been suffocated in the extremity of a sudden paroxysm, or fit of this disease.

And not only difficulty of breathing, but angustness, compression, palpitations of the heart, or heart-beating, and swoonings sometimes are caused by this disease: in such cases

cases these Pills are proper and beneficial; they open obstructions, dissipate putrid malign vapours that afflict the heart, and disturb the regularity of its motion.

There is also Scorbutick Consumptions, accompanied for the most part with a Hectick Fever, whereby the body wasts and pines away, being defrauded of good nutriment, that should support and maintain the faculties; but is converted into impure depraved matter, and excrementitious; hereby the body is enfeebled and weak, the spirits heavy, dull and sad, the skin lax or loose, the flesh soft and wasting, and all the faculties languishing and declining.

In this case these Pills are a fit Medicine to begin the Cure; then use the Elixir following: but cooling Drinks and restaurative Broths hurtful: *Corpora impura quo plus nutritur eo magis laeseris*: foul bodies the more you feed and endeavour to nourish them, the worse you make them.

Finally, for all occasions where purgation and cleansing is necessary these Pills are fitly used, and is a universal medicine in purgation. Nor do they onely cleanse and carry away excrementitious degenerate matter, which occasions many diseases, (according to the diversity of parts to which it is transmitted, and from consent of parts though

not transmitted) but also do roborate and strengthen the parts in their passage, being amicable and friendly to Nature.

The dose for Man or Woman is two or three Pills ordinarily; some Bodies (though very seldom) require four Pills, according to the strength and condition of the Body to operate.

So much difference there is in bodies for purging, that two of these Pills are sufficient for many; some will require three Pills, very seldom four. I have known some soluble gentle bodies, that one Pill overnight hath given three or four stools next day: therefore try your body first with a lesser dose, then if it require more, you may add to the next; and be not too bold at first.

For example; if you have a stubborn body, difficult and hard to purge, and the first dose

works very little, the next dose you may take one Pill more: but if you have a lax gentle body, easie to purge then take a lesser dose,

& abate a Pill if the former work too nimble with you. The difference of bodies is such in operation (especially purging) that they require a different quantity for their proportion, which cannot so exactly be determined and appointed by the prescience of the most

skill-

*Tutus est peccare
in defectu quam in
excessu.*

skilful Physitian, but by a rational conjecture, untill the first experiment and trial of their bodies, (which uncertainty is not in the Medicine, but in the diversity of Bodies) and after the first dose, your own reason and condition of body will prompt you in the next, whether to keep to the same, to augment or abate. * And remember

this as a necessary caution, that you covet not strong Purges and large evacuations, to have many Stools in a day (a common error) which offers

violence to Nature, and forceable sweeping down both good and bad

together; † but rather chuse to draw away the offending cause gently by degrees, giving nature time for separation, the pure from the impure and

noxious; four or five stools in a day is sufficient, but not to exceed six, and that number I intend you to aim at and no more; and you will find it much more beneficial, Nature more kindly assisting, and less weakned.

Some there are, who unless their Physick work half a score or a dozen times, think they have kept house for nothing, and their mo-

ney

* *Solutiva enim fortia cum succis exuperantibus magnam spirituum faciunt solutionem.*

† *Eradicativa evacuatio optime per plures perficitur evacuationes minorativas.*

ney cast away, accounting the goodness of their Physick by the number of stools; but they deceive themselves very much in desiring strong purgations, which weaken and impair Nature, leaving such impressions behind, and causing such effects, sometimes worse than the disease they took them for.

Concerning preparation before purging, much talked of, take this advice: That soluble Bodies easily yielding obedience to gentle purging Medicines, need no other preparation than what Nature hath provided in the disposition of their own bodies: but for those bodies that are more hot, costive, & very stubborn in operation, it will be advantageous and facilitate their purgation, to eat stewd Prunes or drink Whey, or Sider two or three daies before, which will prepare, coole and open your body, make it more soluble and easie in purging.

The times for taking these Pills generally are thus, except good reason (in some bodies) to the contrary. Take one Pill over night going to bed, having eaten but a light Supper at six of the Clock before: the next morning early in bed take the remaining part of the dose, and you may sleep an hour after if you please, but not longer, nor lye long in bed after, lest you check the operation of the Medicine, and thereby cause you to be sickish at

Stomack in your rising: when you are up drink a little warm Posset-drink, or thin Broth for this purpose, and forbear eating until Noon.

These Pills take thus every fourth or fifth day, and you will find it best to give such intermission; Chronick or old Diseases must have time to be eradicated, and you must reduce Nature from an ill

habit by degrees, better than hastily; as Diseases come on, gradually pre-

Semper expedit paulatim ducere quam subito.

vailing upon Nature, so Nature by degrees must be restored again to her power and regularity. *Cum natura male sustinet repentinas mutationes.*

For the manner of taking; whereas these Pills are appointed to be taken, one Pill over night, the other in the morning; yet if you find any inconvenience thereby, you may take the whole Dose in the morning very early, and lie in bed two hours after; but if you have not a just cause for alteration, observe the Prescription.

For going abroad after your Pills, if you desire it, or occasions require, (being in a course of prevention or declining, not sick and disabled) take this advice: if your body be indifferent strong, not apt upon small occasions to take cold, the season temperate, & fair Summer weather, having moderated the Dose of

your

your Pills to work but three, or four times at most, you may then go abroad without prejudice; but if otherwise, it is better to forbear.

If any ask at what times of the year these Pills are to be taken; I answer, you may safely take them and with benefit at any time of the year, provided you order your self suitable to the season; that is, in Winter a warm Chamber, and a good fire; in Summer a cool room, free from the Sun; be moderate in cloathing, and gentle in motion, not to heat your self: for the mornings in the midst of Summer, they are temperate and fit for Physick, and the operation will be done before the heat of the day; so that in this temperate climate, you may take Physick at any season of the year, with discretion, the Dog-dayes not excepted; although it is the opinion among the vulgar, that time is dangerous to take Physick in, but that is a vulgar error, easie to be refuted: But I must be brief and wave Controversies now.

The

The Catholick Elixir.

BEfore I proceed to tell you the virtues and profitable use of this Medicine, I must first give you the reason of the Title, that none may stumble at it.

Catholick is Universal; and this Medicine may be stiled so: not that it cures every disease, but that it is effectual against some disease or infirmity in every faculty, as they are thus divided and distinguished into the natural, vital, animal, and genital faculties: and being thus endowed with a competent measure of Universality, it may not improperly be called a *Catholick* or Universal Medicine, since its vertue is extended to all the grand faculties.

But you may ask, why an Universal Medicine should be composed and appointed for a particular disease, it being intended chiefly for the *Scurvy*? In answer to this; if you look into the preceding Tract, you will find the *Scurvy* not to be a single disease, but a complication of diseases, whose root or branches, if arrived at some height, extend to all the faculties, bringing detriment and decay throughout the whole body.

For

For the word *Elixir*, concerning its Etymology and derivation, there are several opinions; some will have it from the Arabick, others from the Greek; but I shall not trouble you with that: it is sufficient that you understand it is a Medicine of noble descent, and may have the use of it: If you expect I should tell you of what it is made, and the process how? you must pardon me there, it doth not belong to you.

If an Artist should view the ingredients of this Medicine, before operation upon them, would determine them only for the deficiency of the natural faculties, and their parts; as the Stomack, Spleen, Gall, Mesentery, Liver, Reins, &c. but being spiritualized, graduated and advanced, they do extend further: as also, for that the other faculties do depend very much upon the integrity of these, as well as the compleatness of their own peculiar organs, by and in which they execute their several functions: for, either by transmission or consent the rest suffer if these be injured.

I shall not demonstrate this Truth, and explain it further; being a Doctrine not so necessary for you to know: but proceed to give you an account of the vertues this Medicine is pregnant with, and manner of use.

And first of its efficacy in the natural functions.

This

Catholick Elixir. III

This *Elixir* is used with good success against most infirmities seated in the Stomack, Spleen, Guts, Pancreas, Mesentery, Liver, and Reins, especially if they be languid and weak, degenerating and falling off from their duties; being obstructed, loaded, or clogged with crude, depraved, and indigested matter; wanting spirit and vigour, and acuteness of ferment fit for their proper works: This Medicine doth acuate and vigorate, giving spirit and activity in the performance of their duties.

For Surfeits, oppression, and overcharging the Stomack, it is a sure Remedy; working off the offending matter, cherishing and refreshing the Stomack. It excites and quickens a dull or weak appetite, and procures a good digestion, (which is the main pillar of health) being very auxiliary and assistant to the Stomacks digestive ferment, deficient and decayed, or obtunded and overlaid with crudities or depraved matter from intemperence, incongruous dyet, and bad customs.

By its Balsamick Amaritude, is healing and grateful to a waterish, crude, raw Stomack: corrects nauseousness and vomiting (safely in breeding-women) suppressing and subduing the offensive causes, leaving a good astringent upon the Stomack, and roborating the retentive faculty.

Is

Is helpful to those molested with belching, and grip'd with wind in the stomach, or guts, by correcting and digesting crudities, and preventing a discordant fermentation, the causes thereof.

Amends a strong offensive breath, & checks unsavory risings in the stomach from frustrated and corrupt digestions: prevents and destroys worms bred from such putrid indigested matter.

This *Elixir* hath an aperitive and opening power, and is profitably used by those molested with hypocondriack Melancholy; that have obstructed Livers or Spleens; distended and full in the sides under the short ribs; or pained there, by reason of wind and humours obstructed in motion.

'Tis a good Medicine in the cure of Dropsies, and beneficial for Hydropick persons, or inclining thereto, and troubled with a watry humor in any part: it digests superfluous humidity, opens obstructions of the vessels leading to the Reins; excites the attractive faculty of the Kidneys which before were sluggish, imbecile, or impeded in the attraction and transmission of urine; roborates the parts, and confirms them in their duties.

For intermitting Fevers, called Agues; *quotidian, tertian, or quartan*, it is very good; they being seated in the fore-named parts, to
which

which this Medicine is properly assistant and auxiliary; dischargeth its vertue upon the parts so affected, alters and subdues their morbidick causes, and hastens their diseases to a period, by removing their fuel of conservation and continuance; and afterwards doth strengthen those parts, debilitated and weakened by such diseases harbouring there; and razeth out the bad impressions left behind them, which breed future inconveniencies, and are foundations laid for other diseases; which will succeed, if not prevented after this manner by good Medicine, to cleanse and restore the parts; as frequently we do observe in practice.

In the vital faculties this *Elixir* is of good use, and beneficial for those that are troubled with palpitations of the heart, angustness and compression there; arising most frequently from vitiated digestions and scorbutick feculency, an ill affected Spleen, or Matrix; from whence noxious vapours arise, and are communicated to the vital spirits, which afflict and irritate the heart to this distempered motion: and if the cause be very great and sudden, sometimes swooning is caused thereby; as in Fits of the Mother, and Passions of the Spleen: this Medicine dissipates the vapours, and prevents their causes of generation, by rectifying and roborating the parts from whence they proceed.

It is good in Asthmaes and stoppings of the breast from crude Phlegm; opens the pipes of the Lungs, and helps difficulty of breathing; strengthens the Lungs, and is very advantageous for consumptive persons, and that have a faint short breath, or that are molested with a troublesome and dangerous Cough, inclining and disposing them to a Consumption.

'Tis cordial and restaurative, cherisheth and refresheth the spirits, by the aromatick vertue and pleasant transpiration of its odour, raising the spirits and affecting them with delight.

In the animal faculties, and for infirmities of the head; as Convulsion, Falling-sickness, *Virigo* or giddiness, sleepiness, lassitude and dulness; pains of the head, rheums and superfluous moisture: this Medicine is very good and beneficial to strengthen the Brain and Nerves; to enervate, lessen and abate the antecedent causes of these infirmities, generated in other parts, although they appear and shew themselves most here.

And although this Medicine is more peculiarly appropriate to supply the natural faculties than the other, *primo intentionaliter*; yet *consequenter* and in effect, the vital, the animal and generative faculties are improved and made more vigorous in their performance

and

and functions ; and also freed from many diseases by the rectitude and integrity of the natural faculties, both in respect of prevention and cure : for that the natural faculties are the *basis* and foundation of the rest in conservation ; and are supported from thence as the Tree from the *Radix*, the Branches from the Root : and defects, impediments and decay of the natural faculties, causeth debility, disorder and infirmities in the rest, by transmission or consent.

And though the symptoms appear in one part, and disorder one faculty more apparently ; the cause often lies obscure, and is the proper defect of another ; between which you would think there were no relation, nor commerce, or incommodation one from the other.

If the natural faculties be vitiated in their functions ; all the rest decline from rectitude, and abate in their vigour : as in the Scurvy, first the natural faculties are debilitated and disordered ; then from hence the vital, the animal and genital do degenerate, and are discomposed ; and there is sufficient reason, for that these are supplied from thence : and when the natural faculties are restored to their vigor and rectitude ; the other also participate of this change, and are restored in a great measure ; except the particular organs

of those faculties be made incapable.

Wherefore and for these causes, if I extend the vertues of this Medicine yet farther, and shew its power and prevalency against more infirmities, I do not ascribe above what it doth justly challenge.

In the genital parts: If I should tell you it were good against deficiency in generation, and defects of the seed; as crudeness, thinness, degenerate pravity, and infæcundity, the causes of barrenness, perhaps you would think I go beyond my bounds; but I could easily prove, and make it a rational Assertion, deductive from the Principles of Physick, besides what is said before: but my intention here is not so much to improve your knowledge as your health; the preservation of the bodily functions in their integrity, and restoration of them declining, languishing, and deviating from their primitive rectitude; if your faith will not put you upon the tryal, I shall not raise Arguments to convince your Reason and perswade, believe what you please.

It is very good for Women that have lost their complexion, looking pale, yellow, and ill-coloured; by reason of that weakness called the Whites, or wanting the due course of nature, by reason of obstructions from cold, bad diet, ill customs, and vitiated digestions;

or

or a distempered melancholy mind ; which disturbs Nature in her constant order, and due regiment of preservation : it is very profitably used during the time of their monthly purgations ; it procures them effectually.

For those that have sores, or abound with corrupt humours, which enforceth them to keep Issues open, to prevent greater inconveniency and danger ; this Medicine applies to the springs from whence they issue, and where they are bred ; prevents them in their causes, in some persons ; in all it abates and lessens in the quantity ; corrects and alters the stinking corrupt quality, and makes your body more sweet and wholesome.

This *Elixir*, as it is properly used in the particular cases mentioned singly, so likewise in the same conjunct, and variously complicated and graduated, amounting to, or challenging the denomination and title of the *Scurvy* ; against which this Medicine is very effectual, and necessarily follows the use of the preceding Pills, to strengthen the faculties after absterition and cleansing ; whereby the like Scorbutick impurity and ill symptoms arising from thence, for the future is prevented, and a return of the disease prohibited in a regular due course of living :) for, as the disease did grow by errors and defects in the digestions, producing such various

symptoms ; so are they prevented by assisting the digestions, and preserving them in their integrity and due course of Nature from declension,

For which purpose and intention this Medicine is prevalent, to roborate the faculties and principal parts ordained for those offices : resolveth and volatizeth coagulate and fixed matter ; attenuates and rarefies gross subsiding humours, which cause obstructions, tumours, and pains ; resists putrefaction, depurates and renovates the blood from a degenerate condition, stained with Scorbutick feculency and impurity, restoring its balsamick nature and genuine properties.

Of necessary use for aged and weak persons whose faculties fall off from their integrity, and abated in their vigour, do perform but weakly and deficiently ; as also for such who are recovering, or lately recovered from some great disease, which hath enervated and debilitated all the functions, leaving the character and impressions of an evil cause behind upon the parts, chiefly where they were seated ; which renders them indisposed and unfit in their duties, and layes the foundation of new diseases to ensue from hence.

In such cases this Medicine is a good assistant and requisite auxiliary help to performance and restoration of vigour in a competent

petent measure, if there be a capacity of restoration in the parts remaining, where such faculties do reside and are exercised.

And that you may use this Medicine to the best advantage, take this advice; that if your body be foul, first cleanse with a dose or two of the Scorbutic Pills; then begin with this *Elixir* to strengthen the faculties, and you will daily perceive a growing benefit encouraging you to continue the use thereof; which is done with the least of trouble, not incommodating your occasions; that amidst affairs, in Journeys, it prevents you not in your lawful customs, or tyes you to inconvenient observance, nor of the season, but is profitably used at any time of the year.

Take this Caution: Be not too hasty in your expectations, and leave not the use of it too soon: your disease came on gradually, and was longer in breeding than you imagin, though the symptoms or signs of it appear to you suddenly and lately; perhaps some years, or many years, have laid the foundation, and but now makes a discovery, being arrived at some height: you must then in reason allow some time for eradication and removal; since Nature will not admit of violent and sudden changes, but is disturbed and injured at such rude dealing; therefore take time as Nature & the Medicine doth require; nor

will you want encouragement to persevere, but have daily advantage against your infirmity.

The dose for Man or Woman, is thirty drops ; for ten years old, twenty drops : for five years old, ten drops.

And observe this Rule ; That at the first taking, you begin but with half the dose that is appointed for your age ; as thus : Thirty drops is appointed for a Man ; let him begin with fifteen drops, and then augment two or three drops every day after, until he ascend to thirty, and there continue.

Take it (in Bed, if you be weak) in a spoonfull of good Canary, every morning, and one spoonfull after to wash your mouth (if you will) fasting an hour and an half after, and likewise at five of the clock in the afternoon, (purging-dayes excepted:) but you are not so strictly to observe the afternoons, that if your occasions do not well permit, as when you must be abroad, or the like, you may omit.

Note, That in the use of this *Elixir*, with the preceding Pills, it is best to begin with the Pills.

Also, that this *Elixir* is not to be taken those dayes you purge, but on the intermitting dayes, between purging.

Also, That this *Elixir* is not to be taken or tasted alone, but mixed in some liquor, and that

that ought to be good Canary ; for bad Wine alters and damps the Spirits of the Medicine. French-Wine, Beer, or Ale is not so good ; as some have tryed in those liquors.

If any desire further to be satisfied in the use of this Medicine, upon their application to me I shall resolve their doubts.

For keeping this *Elixir*, let it be well stoppt; for dropping of it exactly, a Cruet is best ; or you may put your knife under the mouth of the Bottle, slooping the point downwards, and you may distinguish the drops from the point of the knife.

If you keep it in a Cruet, corke the head with Leather over it ; and put soft Wax at the end of the Spout : when you drop it, give it vent at the Cork, else sometimes it will not drop.

Some there are (through ignorance) have condemned this Medicine, as being too hot ; and therefore (they say) cautiously to be used in Summer and hot weather ; as also by those that are of an hot constitution.

To which foolish Cavil, I answer ; That a hot Medicine and spirituous Liquors, are as requisite in hot weather as in cold. First, because the season doth not forbid it : Wines and Spirits are as needful in Summer as in Winter ; and this our Southern Plantations do witness ; because in Summer and hot Climates,

mates, there is a greater Transpiration and exhaustion of Spirits by the pores, being more open and passable than in Winter, when Transpiration is restrained and abated, by reason of cold, occluding and shutting up the Pores. Secondly, Roboration is not performed but by a hot Medicine; for, That which roborates must unite with the internal Principle of Roboration, giving it an additional supply; and this Roborating Principle is hot. But you will say, *Mans Body is not hot, but temperate; therefore that which is nearest and agreeable to the Nature of Man, must be moderately hot; but this Elixir is extreame hot.*

I answer; The Spirits in Mans Body being extended throughout the whole, begets but a temperate heat (as is sensibly perceived by the touch) but those Spirits when contracted, and brought into any particular part, from what cause soever, as in case of violent pain or inflammation; for the Spirits so united together, augment the heat of that part, and that which was moderately hot before, is now become burning hot, as we phrase it in English.

This being premitted and considered, I shall with much reason affirm, That what Medicine the Mouth will endure to receive for heat (being liquid) the Stomach may receive

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ceive it much better ; the whole Body very acceptably. For, so soon as this spirituous Medicine comes into the Stomach, it dilates it self, and suddenly penetrates into all the parts ; each part participating of its vertue ; and being thus expanded and disjoyned, that which before was hot in the Mouth, is become moderate and temperate in the whole Body. And observe, that the heat of this Medicine is not corrosive, like Spirit of Vitriol, but balsamick and congenerous, suiting with the Spirits of Man's Body.

Sudorifick Extract.

THis Medicine for its necessary use in cure, grounded upon Reason and Experience, is added, which in the former Impression was left out. But in many cases of Scorbutick persons, I found by practice, their Cures could not be perfected, without the assistance of a *Sudorifick Medicine*. The Reasons hereafter are manifest, in discovering the nature of the Medicine, its manner of operation, and effects.

The Body of Man is perspirable, and in his due state of health continually more or less doth transpire and breath out humid vapours
and

and superfluous moisture by the pores of the Body; hereby the mass of Blood and habit of the Body is cleansed and discharged of that which is impure, superfluous, and unfit to be retained; and this insensible evacuation is so necessary, that without transpiration the mass of Blood cannot be depurated: Purgation doth well, and acts its part, and ought to be premitted in most cases, which alone does check a disease and lessen it, and may eradicate all morbidick matter in the first region of the Body; but if the mass of Blood, and habit of the Body be tainted and corrupted, the vital stream, and those parts irrigated and fed from thence, are not purified as they ought but by Exudation and Transpiration; and the Spirits that are clogged and infested by impure matter, which darkens their light, causing melancholy and indisposed heaviness, are hereby relieved and unfettered, become brisk, volatile and lively as before. And in promoting this operation we imitate and assist Nature, which continually does *emittere & transpirare per poros*, at least ought so to breath forth superfluous vapours and humidity; and when this is cohibited and restrained, by occlusion and shutting up the pores by cold or otherwise; or Nature unable thus to relieve and discharge her self by reason of debility and insufficiency in separating and protruding:

ding ; it is not long but some Disease, or many, ariseth from the course of Nature thus impeded and altered.

Hereby you may understand the benefit that doth arise by the regular course of Nature in her daily operations and excretions, and the profitable assistance of Art in promoting them when impeded, as also the prejudice and damage by the contrary. Now finding Transpiration so necessary, ordained by Nature, and daily used, which being impeded, many diseases and infirmities arise : I laboured to prepare a Medicine that might fully answer the scope of that intention, that might operate only by Transpiration, and Exudation or Sweating, and by a kindly assisting of Nature in that operation, might depurate the whole mass of Blood, and free the habit of the Body from any impurity or putrid matter that might lodge there, which at certain seasons, and by occasional causes, ferments and produceth various internall Distempers and Diseases, or external and cutany Defedations ; as Scurfe, Scabs, Pustul's of all sorts, Blains, Tettars, Ring-worms, Apostumes, &c.

This Medicine advanced by several tryals and alterations, having acquired its latitude of Universality, is used succesfully in all cases that require sweating or insensible transpiration.

Now

Now because our Blood, especially in these Northern Climates, doth abound with a *Serofa colluvies*, a Serosity or superfluous watry humour; a good Sudorifick Medicine is of great use: for when this serous matter abounds and encreases, either by the insufficient attraction and separation of the Reins, that should expend and drain it; and that the Pores are shut up, and Transpiration denied, that should insensibly exhaust it, doth then by preternatural retention degenerate and change its nature and properties; that which was mild turns acrid, sharp and molesting, and variously degenerating, doth cause sundry diseases, disturbances and pains in divers parts of the Body, as it circulateth, searcheth and wandereth about, being transmitted and expelled from part to part (as hostile and injurious) by the strength and fortitude of the *Archens*, or innate Spirit, that inhabits as the Life-guard in each part of the Body.

For precaution therefore and prevention, as also for cure of divers infirmities arising from the aforesaid cause, this *Sudorifick Extract* I have observed and experienced often most useful.

Many diseases are expelled by *Sudorificks*, that Purgatives cannot prevail against; the reason is this: first, because some diseases do arise and depend upon a vapour that is generated

rated in the body ; and these diseases are more acute & dangerous than others, because their matter is more active, subtile, and of sudden motions, *Vaporosi affectus*, coming near the nature of a *humorosis perispirit* ; is more penetrative *calosiores*. and irresistible in its motions ; as Apoplexy, Epilepsie, Histerical Passions, Swoonings, Pestilential Seminaries, &c. which do not yeeld obedience to Purgatives, being of a more subtile spirituous nature, is not ejected by Vomit or Stool, as Morbifick humours are ; but requires a Medicine equivalent and proportionate to their nature, that is penetrative, subtile, and acute in operation.

Secondly , Many Diseases though arising from grosser and humoral causes, that would obey the power and virtue of Purgatives ; yet by reason they are lodged in the habit of the Body and more exterior parts, are out of distance and beyond the reach and sphear of their activity : but a good *Sudorifick* penetrates and searcheth all parts, raiseth the Seminaries, and enters the dormitories of lurking diseases , and gives them expulsion and transmission, by its peculiar subtile energy and irresistible power.

This *Sudorifick Extract* being graduated Universal in its Classis of operation, is fitly and

and succesfully used in all cases where Transpiration or Sweating is proper for the Cure; and that we find necessary in all Diseases that are seated in the habit of the Body and exterior parts, in all degenerations and impurities of the Blood; in all Feaverish Distempers, continual or intermitting, especially malign and Pestilential; as Small-Pox, Measels, Spotted-Feavers, Plague.

And for its vertue against the Plague, this last Visitation in this City did give me manifold tryals, with which chiefly (by God's blessing) I cured and saved the lives of many scores of people that were under my charge.

For Scorbutick persons it is very necessary in most cases (as in the former part of this Treatise it appears:) and I often use it in my Practice with success, to cleanse and purifie the Blood that is degenerate and viciated with a Scorbutick impurity; or when the Body is imperspirable, tumified and puffed up for want of transpiration and ventilation; when pricking pains or itching in the flesh molest them, by a saline or acrid serosity extravasated, and extravagantly erratick; when Spots, Tumors, Pustul's, Scurf, Pimples, or such-like appear in any part of the Body; This *Sudorifick Medicine* discussieth and discipates the confluence of Humours resorting thither, opens the pores, transpires and drives out the excre-

excrementitious matter, congested and lodged under the skin. When the Spirits are torpid, dull and heavy, (as it is the case of many Scorbutick persons) being alienated from their purity, and darkned in their wonted spirituous light, by a degenerate and depraved alimentary *succus*, clogging and fettering them, that should support and maintain them with an additional supply of a congenious extraction; in this case a good *Sudorifick* is the best relief, to depurate the vital stream, and alimentary liquors of the Body, and to free the Spirits from the burden of impurity, depressing and suffocating them.

For *Arthritick* or Gout-pains in the joynts, or a *Rheumatismus*, which is called the Running-Gout, this Medicine is helpful, or some *Sudorifick* of like nature; those pains arising from an acrid or acid serosity, lancinating and pricking the *Periostium* or Membrane of the Bones, being of exquisite sence. Now to free the Body of these molesting pains, is to prevent and take away this serosity, as *Horstius* saith; *Impediatur seri proventus, tollatur ejusdem abundantia; Arthritis crede mihi, vel nunquam, vel rarissime, & mitissime saltem recurret.* And this abounding serosity is best prevented and diminished by *Sudorificks*, as *Crato* hath determined; *Profecto quantum ego longa observatione & usu didici, nihil Sudorife-*

ris Medicamentis & usu continuo convenientius.
By his long experience and practice, he found nothing more available than the diligent use of *Sudorificks*, in the case mentioned.

For the Venereal-Pox, this *Sudorifick Medicine* is efficacious, driving out the malignity and virrulency of that disease; eradicating the Pocky ferment and taint, which is the *fomes morbi*. This Extract duly repeated after Purgation, relieves the afflicted Patient, and vanquisheth by degrees the troop of symptoms that attend this disease; as the *Gonorrhoea*, Venereous Bubo's, Scabs, Pains, &c.

In the Cure of Hydropick persons, it is very auxiliary and helpful, by transpiring and abating the abounding serosity, and watery humour, after a due use of the preceding Pills.

I might confirm by particular cases and observations in my own practice, the usefulness of this Medicine in the diseases mentioned, but I shall not trouble you with the relations of them, intending now but a brief account. Having declared some of the vertues and properties of this Medicine; it now remains I should tell you the dose, manner of use, and times for taking it, with the requisite circumstances.

This Extract I give to a Man or Woman, from a dram and half to two drams and a half; which is from the quantity of a Nutmeg to a
Chei-

Chestnut ; beginning with the lesser dose, and encrease the quantity according to the condition and strength of the Body ; to a child of ten years old, you may give the quantity of a Hazle Nut.

Now because some Bodyes are more easie to Transpire and Sweat than others, therefore if the first do not answer the intention of the Medicine (that is, procure breathing Sweat) the next time encrease the quantity, and take something more ; it will then effect your purpose : and when you have tried the strength of the Medicine, and condition of your Body, your own Reason then will determine the quantity exactly.

Allevioribus incipere, & procedere ad fortiora, est ordo Sapientum.

The manner of taking it is thus ; You may either take it upon a knives point, or dissolve it in a spoonful or two of Mace-Ale, Posset-drink, Sack (or burnt Claret, if you be apt to vomit or nauseate) and about a quarter of an hour after drink a good draught of warm Posset-drink or Mace-Ale ; and then you will fall into a breathing sweat, and you may sleep if you be disposed.

Take it at night in Bed, having eaten but a light Supper at six of the clock before ; or you may take it early in the morning, in like

manner, and lie to sweat two or three hours (not longer, that you may keep your strength) cool by degrees before you rise; be carefull that you take not cold that day: when you rise shift your linen.

Some perhaps (as Experience tells me) being too hasty in effecting their Cure, may think one or two great Sweats may do as much good as half a dozen gentle breathings, and so shorten the Cure: but I do not approve of that course (except it be in a sudden dangerous case, as a Pestilential Feaver, a Plurisie, Quinsie, Apoplexy, Lethargy, and

the like, wherein the time of Cure is but short, and admits of no delay. *Vehe-*
menti malo, forti omnino
auxilio opus est) † for where the disease gives you time, do not impair Nature by violent and large exhausti-
ons.

† *Sapienter mediocriter Sudores moderare, melius est quam semel modum excedendo vires prosternere.*

If you ask how often this Medicine is to be taken? You may use it twice in a week, or thrice; on the intermitting dayes when you do not purge, and having first taken two or three doses of Pills to cleanse the Stomack and Bowels, before you begin this Medicine, that the grosser matter, and impurity of those parts be not driven into the habit of the Body;

dy ; but this is to be understood, when you take this Extract for a Chronick or old disease and distemper, that moves slowly, that gives you time and space to use Medicines by degrees, in order and method ; as in case of the Scurvy, Dropfie, Pox, Gout, and such like.

But in acute diseases and sudden dangerous sickness, as Feavers (especially malignant and pestilential) and violent pains that produce Feavers, Inflammations, Quinsies, Plurisies , *Syncope* or Swooning , Mother-Fits, Convulsion-Fits, and the like, that act their part with speed ; delay not, but give this Medicine night or day, and at twelve hours end, or the day following, repeat it again, if the disease continue : and if they be faint in sweating, give them a little Cordial-Water , or Burnt-Wine , to refresh them : Thus you may do in the greatest Feaver. And although it be the common practice with Physicians to cure Feavers with Julips and Cooling Medicines ; I cure them with Hot Medicines and Sweating. Which is the safest and best way I shall not dispute at this time, but refer to a fit opportunity.

For going abroad, let me caution you this ;
If you take this Extract in the morning, you
must

must not go forth that day, the pores being open : but if you take it over-night, the weather not sharp and searching, but temperate, your Sweat being but a moderate breathing, you may go forth next day, if your disease, strength and condition of body admit it, else forbear.

F I N I S.

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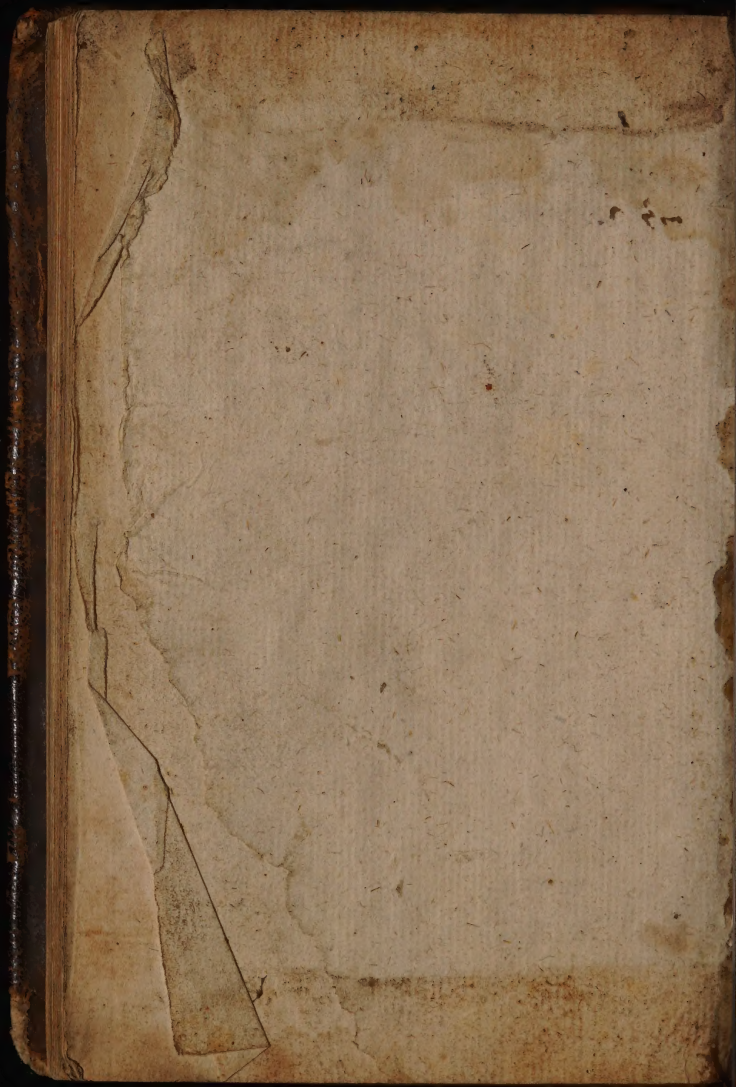
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